Karaites or Qaraites or Caraites (Scripturarians, or Seriptiarii, sometimes conflated with “Sadducees” or other times “scribes” or “lawyers”):

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See **The Jewish Encyclopedia** for helpful (not perfect) materials - http://jewishencyclopedia.com/search?utf8=%E2%9C%93&keywords=karaites&commit=search

“... PEEFACE.

The book now presented to English readers is the first volume in our language that has been entirely devoted to the history of Karaite Jews. Writers on Jewish history have usually given a chapter, an appendix, or a few common-place unstudied sentences to this branch of their subject. The subject in itself was deemed interesting, but so scant and imperfect were the

materials that it was impossible to treat it satisfactorily.

Two hundred years ago, James Trigland, a learned Dutch theologian, advanced far beyond his predecessors in the study of Karaism. His industry was rewarded by valuable contributions from intelligent Karaites, and two or three other scholars followed his example. Their works or materials collected for further study are contained in the Thesaurus of Sacred Oriental Antiquities, which consists of works on Hebrew and Jewish subjects, brought together by Blasius Ugolinus in thirty-four sumptuous folio volumes, but sealed from the sight of all who cannot or will not break through the Latin and Hebrew swathings that cover those precious remains from the hard-wrought servants of the Press in these busy times. Since Trigland's time little has been done to bring Karaism to light until very recently. Professor [vi PREFACE.] Kosegarten, of the University of Jena, roused the learned again to some feeling of interest by his publication of portions of the 'Book of the Crown of the Law,' by Aaron, son of Elijah the Karaite, with translation and notes, in the year 1824. But this, too, is a Latin book.

The precious materials furnished by Ugolinus and Kosesarten: contributions of travellers within the last half-century ; miscellanea collected from other Hebrew sources in the course of study; Karaite liturgies ; fragments published from the Firkowitsch manuscripts; all these being duly acknowledged in the following pages, and collated with Biblical and other subsidia of historical study, have enabled the author to essay the composition of what he may presume to call a History of the Karaite Jews.

Dr. Julius Fürst completed last year his ' Geschichte des Karaerthums,' the fruit of much patient labour. It is chiefly an account of eminent Karaites, obtained from the mass of manuscript literature now referred to, and laid up in the libraries of Odessa and St. Petersburg, added to the little that had been previously extant in Europe. Fürst's history is not only valuable on its own account, but is an extremely useful aid to study with the 'Anmerkungen,' or passages extracted from the Hebrew originals, and most copious references to those originals, from first to last. That work is entirely different from the present in its arrangement, and if it is ever translated into English, as it well deserves to be, the object pursued and course taken in each of the Histories will be found entirely distinct and independent.

By whomsoever written, the history of the Karaites [PREFACE. VII] is comparative. They are a people honourably known by faithful maintenance of the principle of submission to acknowledged authority, and also by firmness in exercising their own reason in order to ascertain the sufficiency of that which claims to be authoritative. Nothing with them is authoritative which is not Divine — God only is to them the fountain of authority. They profess a willingness to submit to Him, and to submit at any cost.

This is the normal principle of Karaism. Submission to human authority in matters of faith and religious duty, unless that authority be manifestly supported by Divine Revelation, they justly consider to be no better than blind and servile superstition.

They pay unbounded reverence to the Written Law of God, contained in the Old Testament. They utterly reject what is called the Oral Law, and is now contained in the Talmud — at least, so far as it can be made out by those who spend their life in learning.

The Talmud, however, is but the latest edition of the Oral Law — the last collection of traditions and miscellaneous writings for the illustration or exposition of the traditional sentences; and we

have now to mark the divergence of two parties — the faithful followers of God's Law, and the votaries of human tradition. In other words, we have to trace the progress of a schism from the beginning ; and to select at discretion a point from which to commence the story anywhere along the widely wandering lines of progress would be to lose sight of all that gave its peculiar character to the schism itself, from first to last. Hence arose a necessity for the first eight chapters of this book, from Chapter I., which defines the canon of [VIII PEEFACE.] Inspired Scripture, to Chapter VIII., which briefly characterises the body of traditions : that is to say, from the point where all Israelites were once agreed, onward to the opposite brinks of the great gulf of an impassable division.

A deliberate survey of the gradual progress and consummation of the Karaite schism obviates the controversy that would otherwise arise, and prevents difficulties otherwise insoluble ; whereas, to begin our history with Ahnan, for example, and to date the origin of Karaism from the year 750, or even at the beginning of the Christian era, would be contrary to every known antecedent, would shift us on to ground utterly untenable, and would, if that were possible, reduce one of the most important divisions recorded in the religious history of the Hebrew people to the insignificance of an unquiet uprising against ecclesiastical authority. This is what the Rabbanites might wish to do, but justice and truth forbid us to attempt it. That would now be impossible.

Neither may we consent to darken history by taking up the allegation that the Karaites are descended from the Sadducees. A dispassionate survey of the whole period from the closing of the Canon of the Old Testament by Simon the Just to the compilation of the Mishnah, while it shows what influences operated on the Jewish mind, and tended to bring about the decisive separation of two great parties, makes it clear as day that Sadduceeism and Karaism are just as contrary the one to the other as unbelief and faith. On this ground the author takes his stand without fear of successful contradiction, and here he differs from Jost and some other [PREFACE. IX] historians, and from the Rabbanites both ancient and modern. As to the alleged Sadduceeanism of the earlier Karaites, which is maintained by some, Fürst for example, who yet acknowledge their historical antiquity, the author reiterates an unqualified dissent, and hopes that his justification will be found in the history that is to follow.

With regard to the date of Karaism, so far as it mav be indicated by its name, one or two observations should be made in addition to what has been said in the body of this book.

A sect suddenly sprung up after the nomenclature of Judaism was settled, when the extension of any one sect over the vast areas of the dispersion became difficult, if not impossible, would have borne a name of reproach, if given by their enemies ; while a name of honour, if assumed by themselves, would have been disputed ; or a descriptive designation, if generally allowed, would have borne some special mark significant of local origin or of a dogmatic or political characteristic. But in the present instance there is no such name acknowledged, and even in the Babylonian Talmud a man of distinction for wisdom or learning is called a Reader (Karaite) קראי, or it is said that such an one reads (קא). In the earlier Jerusalem Talmud, the expression * Go and read ' is of not unfrequent occurrence, both Talmuds agreeing in the same style. Kashi is quoted as saying that many eminent scholars were solemnly ordained with the title of Master of the Reading (קראי המקרא), the very title borne by Karaites. Perhaps on this account it is so often noted that Rabbi Khaninah reads, although the common form [X . PREFACE.] would be that Rabbi such an one says thus and thus.' For some centuries, therefore, the honourable title retained its place, evidently to distinguish him who quotes or recites the Law as he reads it,

from him who appeals to the Tradition.

As if to countenance the idea that the origin of Karaites may be dated so late as the eighth century, they are sometimes called Ahnanites by their antagonists, and although they never so call themselves, they so respect this man's memory as not to repudiate his name when it is put upon them. Still they only submit in silence, for it is not their proper name, and the celebrated Arab geographer and historian Ab-ul-Fedá expressly marks the Ahnanites as entirely distinct from both the Rabbanites and the Karaites. He says that they take their name from Ahnan, son of David, chief of the captivity. He even marks their doctrine so strongly as to show that their teacher was, properly speaking, an innovator among them, one of those Palestinian Jews, of whom there is mention in our sixth chapter, who were brought under strongly Christian influence ; that he taught his followers to acknowledge the discourses and parables of Christ as true and prophetic ; that they honoured the Pentateuch, and said all men should be recommended to read it, and that Jesus Himself was one of the Prophets of Israel, but that they religiously observed the Law of Moses. In common with the Karaites, they said, according to Ab-ul-Fedá, that Jesus never put Himself forward as a messenger of God, or author of a new law that should set aside the Law of Moses, but professed Himself to be

• Frankel, מבוא הירושלמי fol. קיט. Vratislaviae, 1870.

 no more than one of those holy men who sincerely devote themselves to God. 1

How far the Karaite congregations may sometimes have received Christian impressions the reader is invited to judge for himself, and future studies may more distinctly ascertain, but the secondary influences of Karaism in relation to Christianity are indubitable. The subject of the fourteenth chapter, Karaism in Spain, cannot fail to attract attention, especially in relation to the Helvetian and Gallic varieties of the Christian Reformation of the sixteenth century. The author hopes that future research may throw some light on the entire question of the influence of Karaite principles on the Reformation in the South of Europe. How far, again, may not the present history afford illustration of the spirit of parties in the conflict between the claims of Holy Scripture and ecclesiastical tradition which is repeated in our own day. The pen of Rabbi Aaron, son of Elijah, may now be borrowed with advantage, and the author remembers how, thirty years ago, he translated into Spanish for the benefit of Spain the eloquent portraiture of Jewish traditionism from the Hebrew of the ' Crown of the Law ' by that accomplished Karaite. He has again translated it into English for the information of his own countrymen.

With regard to the execution of this work, he can only say that it has cost him much labour, and that, while he has done his utmost to avoid mistakes, and trusts that he has not been quite unsuccessful in any matter of main importance, he will be thankful to any one who can assist him in detecting such errors and defects as are

Fleischer, Abulfedae Historia Anteislamica, p. 161. Lips. 1831.

almost inseparable from the reproduction of rare and remote intelligence. The book is but small, but should a second edition be called for, enlightening criticism, whether friendly or adverse, on any doubtful questions, whether it proceeds from Jew or Christian, shall not be overlooked.

W. H. R.

Croydon :
April 7th, 1870. ...” - **The History of the Karaite Jews by William Harris Rule, D.D.; LONDON, LONGMANS, GREEN, AND CO., 1870** - https://ia601504.us.archive.org/21/items/history-of-the-karaite-jews-by-william-harris-rule-dd-alternate/History%20Of%20The%20Karaite%20Jews%20By%20William%20Harris%20Rule%20DD%20-%20Alternate.pdf

> **or here** - https://ia601409.us.archive.org/6/items/history-of-the-karaite-jews-by-william-harris-rule-dd/History%20Of%20The%20Karaite%20Jews%20By%20William%20Harris%20Rule%20DD.pdf
>
> **or here** - https://books.google.as/books?id=E0hDAAAAcAAJ&printsec=frontcover#v=onepage&q&f=false

"... **Karaites**

(Heb. קראים, Karaim, i.e. Readers) **is the name of one of the oldest and most remarkable sects of the Jewish synagogue, whose distinguishing tenet is strict adherence to the letter of the written law** (i.e. sacred writings of the O.T.), and utter disregard of the authority of the oral law or tradition (q.v.).

Origin. — **Up to our own day it has been impossible to determine the age in which the Karaites originated; certain it is that they existed before the 8th century, to which their origin was formerly assigned**. The Karaites themselves claim to be the remains of the ten tribes led captive by Shalmaneser. The Rabbins (e.g. Aben Ezra, Maimonides, etc.) unjustly assert that this sect is identical with the Sadducees (comp. Rule, Karaites, p. viii), and that they were originated by Ahnan (about A.D. 640), because the latter was ignored in the election of a new Resh-Gelutha (q.v.); but **the investigations of our day lead us to believe that the Karaites must have originated immediately after the return of the Jews from Babylonian captivity**, although they did not organize into a distinct sect until after the collection of oral tradition, and that for this, and no other reason, we find no mention of them as such in the New-Test. writings, nor in those of Josephus and Philo. Upon the completion of the Talmud it is well known that a great agitation prevailed in the Jewish community, especially in the western synagogues, and particularly at Constantinople, where, on the ides of February, A.D. 529, Justinian was obliged to interfere, and actually prohibited the reading of the Mishna in the synagogue. In the conversion. of the Khazars (q.v.) to Judaism, the Karaites, as we learn from the Sepher Chozri, SEE JUDAH HALEVI, already appear as a distinct sect.

From inscriptions collected and examined by Abraham Firkovitch, the celebrated Russian Jew, within the last twenty years, **there are indications that in the Crimea at least Karaites may have flourished as early as the first half of the 4th century (compare Rule, p. 83; N. Y. Nation, June 7, 1866)**. The external unity, however, of the Jewish Church was not broken apparently until the time of Ahnan ben-David. It is true, even in the days of Christ, the internal peace of the Jewish fold was much disturbed; synagogues differed greatly from each other, but ostensibly these differences were provoked only by ignorance of the Hebrew, and the

introduction of Greek and other foreign idioms; on doctrines and discipline there seemed to reign universal harmony. Not so after the publication of the Talmud. There were many who inclined to pay strict deference only to the inspired writings of the O.T.; and when, **in the middle of the 8th century, a Luther in the form of Ahnan ben-David arose in the Jewish midst and declared his opposition to the Rabbinites**, a party was formed in his favor at Jerusalem itself, which soon extended throughout Palestine, and even far away through all the East,as well as towards the West. The personal history of this great Jewish reformer is rather obscured by the fables of Arabs, and the calumnies of some Rabbinites; and it remains to be settled whether, as the Karaites assert, he was born at Beth-tsur, near Jerusalem (and of the lineage of king David), or in Beth-tsur (Bazra) on the Tigris, and consequently imbibed his reformatory notions from the Arabian or Persian dissenters from Mohammedanism known as Mutazilites (q.v.). Certain it is, however, 'that at the time of the election of a new Resh-Gelutha Ahnan must have enjoyed some distinction, or he could never have presented claims for the office of "leader in Israel." In the year 761 we find him at Jerusalem in a synagogue of his own, expounding the new doctrine, and, after kindling great enthusiasm among a host of disciples who had quickly gathered about him, sending forth from this centre of Judaism "letters of admonition instruction, and encouragement to distant congregations, **with zealous preachers who proclaimed everywhere the supreme authority of the Law, and the worthlessness of all that, in the Talmud or any other writings, was contrary to the law of Moses**" (comp. Pinsker, Likute Kadmonioth, or Zur Geschichte u. Liter. des Karaismus, Append. p. 33 and 90). Ahnan died in 765, **yet within that astonishingly brief period the Karaites had spread over Palestine, Egypt, Greece, Barbary, Spain, Syria, Tartary, Byzantium, Fez, Morocco, and even to the ranges of the Atlas**, and by all the Karaites in these distant lands his death was mourned as the loss of a second Moses. Under Rabbi Salomon .ben-Jerukhim (born in 885) **they prospered greatly in the 9th century, and even up to the 14th they seem to have increased, but thereafter their condition becomes obscure, and light first again breaks upon the Karaites' history with the opening of the present century** (see below).

The reason why so little is yet known about the Karaites is that their writings are not generally accessible. Towards the close of the 17th century Protestant theologians interested themselves in their behalf, and in 1690 Peringer (then professor of Hebrew at the university at Upsala) was sent to Poland by the king of Sweden to make inquiries into their history. In 1698 Jacob Trigland (professor at Leyden) went thither for the same purpose, and the results of his investigations, which remain of great value to this day, were published in the Thesaurus of Sacred Oriental Antiquities. Trigland says that he had learned enough to speak of them with assurance. He asserts that, soon after the prophets had ceased, the Jews became divided on the subject of works and supererogation, some maintaining their necessity from tradition, whilst others, keeping close to the written law, set them aside, and that, thus Karaism commenced. He adds that, after the return from the Babylonian captivity, on the re-establishment of the observance of the law there were several practices found proper for that end, and' these, being once introduced, were looked upon as essential, and as appointed by Moses. This was the origin of Pharisaism, while **a contrary party, who continued to adhere to the letter, founded Karaism**. Wolfius, the great Hebrew bibliographer, depending on the Memoirs of Mardachai ben-Nissan, a learned Karaite (published by Wolf under the title of Notitia Kareorum, Hamburg and Leipzig, 1714, 4to), refers their origin to a massacre among the Jewish doctors under Alexander Janneeus, their king, about a hundred years before Christ, because Simon, son of Shetach, and the queen's brother, making his escape into Egypt, there forged his pretended traditions, and, on his return to Jerusalem, published his visions, interpolating the law after his own fancy, and supporting his novelties from the notices which

God, he said, had communicated by the mouth of Moses, whose depositary he was. He gained many followers, and was opposed by others, who maintained that all which God had revealed to Moses was written. **Hence the Jews became divided into two sects, the Karaites and Traditionists**. Among the first, Juda, son of Tabbai, distinguished himself; among the latter, Hillel (q.v.). In later history he agrees with what has been said above. It remains only to be stated that Wolfius reckons not only the Sadducees, but also the Scribes, in the number of Karaites. But such a classification is wholly inconsistent with our present knowledge of the Sadducees and the Scribes. **Karaism cannot be regarded as in any sense a product of Sadduceeism; the two are the opposites both in principle and tendency, or, as Rule has it, " Sadduceeism and Karaism are just as contrary the one to the other as unbelief and faith**."

Doctrines and Usages. — **Although the Karaites are decidedly opposed to assigning any authority to tradition**, they by no means reject altogether the use of the Talmud, etc. Quite to the contrary, they gladly accept any light that they can get in their investigation of the O.T. Scriptures, but it is only as exegetical aids that they are ready to accept Jewish traditionary writings. Selden, who is very express on this point, observes, in his Uxor Hebraica, that besides the mere text, they have also certain interpretations which they call hereditary, and which they consider proper traditions. Their theology seems to differ only from that of the Rabbinites in being purer and free from superstition, as .they give no credit to the explications of the Cabalists, chimerical allegories, nor to any constitutions of the Talmud. **In short, they accept only what is conformable to Scripture, and may be drawn from it by just and necessary consequences. The Karaites, in distinction from the Rabbinites**, have their own Confession of Faith, which consists of ten articles. They are (as translated by Rule, p. 128) as follows:

1. That all this bodily (or material) existence, that is to say, the spheres and all that is in them, is created.
2. That they have a Creator, and the Creator has his own soul (or spirit).
3. That he has no similitude, and he is one, separate from all.
4. That he sent Moses, our master (upon whom be peace !).
5. That he sent with Moses,' our master, his law, which is perfect;
6. For the instruction of the faithful, the language of our law, and the interpretation, that is to say, the reading (or text), and the division (or vowel pointing).
7. That the blessed God sent forth the other prophets.
8. That God (blessed be his name!) will raise the sons of men to life in the day of judgment.
9. That the blessed God giveth to man according to his ways, and according to the fruit of his doings.
10. That the blessed God has not reprobated the men of the captivity, but they are under the chastisements of God, and it is every day right that they should obtain his salvation by the hands of Messiah, the Son of David.

A comparison of this confession with the thirteen articles of the Rabbinites SEE JUDAISM, makes it evident that the Karaitic confession was framed later than that of the Rabbinites, with intent to put in bold relief the peculiar doctrines of Karaism. Prayer, fasting, and pilgrimages to Hebron (evidently inspired by the Mohammedan pilgrimage to Mecca) are points of religious practice to which they pay particular attention. They are eminently moralists (revering greatly Leviticus 19, 20), very conscientious in their dealings with their fellow-men, temperate and simple in food and dress, although far from being ascetics. In distinction from the Rabbinites, they make the heads of their phylacteries round instead of square, and their prohibition of marriage among persons of affinity extends to degrees almost of infinity. Instead of facing their

synagogues towards the east, as do the Rabbinites, they face them north and south, arguing that Shalmaneser brought them northward, so that in praying they must turn to the south in order to face Jerusalem.

Number and Present Condition. — The number of the present adherents to Karaism has been variously estimated; nothing, however, can be definitely or even approximately given until more shall be known of the Jews of Asia. They are strongest, according to modern accounts, in the Crimea, where there are over 4000 of them; but, with Rule (p. 112), we believe that there are many Jews, ostensibly adherents of the Rabbinites, who are truly believers in Karaism; certainly the Reformed schools of Judaism are nothing else than Rationalistic Karaites.
Under the Russian and Austrian governments the Karaites enjoy greater privileges than the Rabbinites; in many respects they are on an equality with the adherents to the state religion of these respective countries. Fortunately for the Rabbinites, however, it is not any want of morality in them, but the excesses of the Chasidim (q.v.) who belong to their number, that has deprived them of the favors which are so freely bestowed on the Karaites. Strangely enough, the Karaites contend that the Messiah will issue from their tribe, and that their princes were once the sovereigns of Egypt.

Literature. — The Kaiaites have, ever since the days of Ahnan, produced writers of great excellence and distinction. **Unfortunately, we have thus far succeeded in wresting from oblivion, comparatively speaking, only a few works**, but these evince that Karaism has not failed to be active in urging its adherents to literary activity. They have produced an extensive special Hebrew literature of their own, chiefly consisting of works on theology, philosophy, mathematics, astronomy, etc. **The greatest number of these are deposited in the Imperial Library at St. Petersburg**. **So long as they lived principally under Mohammedan rule they wrote in Arabic, but when they unfolded a -literary activity in the Crimea and among the Tartars they originated a language peculiar to themselves-a mixture of Tartar and Turkish**. Some of their principal later authors are little known to us, e.g. Joseph b. Noah, Jeshua, Jehudah Hadassi, Aron b.-Joseph, Aron b.-Eliah, the celebrated opponent of Moses Maimonides; Eliah Beshitzi, Kaleb, Moses Beshizi, Mardochai b.-Nissan, Salomo b.-Abram Traki, Simcha b.- lsaac b.-Moses, etc.

See Furst, Gesch. d. Karderthums (Leipz. 1869, 5 vols. 8vo).; Beer, Gesch. d. judisch. Sekten, vol. i (Leipz. 1822, 8vo); Jost, Gesch. d. Judenthums, vol. ii (see Index in vol. iii); Gratz, Gesch. d. Juden, ii, 497 sq., and later volumes; and the compendium of Rule, History of the Karaite Jews (Lond. 1870, 8vo). (J. H. W.) ..." **- Cyclopaedia of Biblical, Theological, And Ecclesiastical Literature. Prepared by The Rev. John M'Clintock, D.D., And James Strong, S.T.D., New York, Harper & Brothers Publishing Company, Franklin Square, 1891, pages 17-19 [n29-n31] -**
https://archive.org/details/cyclopaediabibl02strogoog/page/n29/mode/1up?q=karaism

"... **History of Karaism**

Karaism is the original Judaism which has existed throughout history under various names incl. Righteous, Sadducees, Boethusians, Ananites and Karaites, all of whom obeyed the Torah with no additions.

Karaism has been around since God gave his laws to the Jewish people. At first those who followed YHWH's laws were merely called "Righteous" and it was only in the 9th century CE

that they came to be called Karaites. The question of why God's followers are today called Karaites is really a question of the origin of the other sects. At first there was no reason to label the righteous as a separate sect because there was only the one sect which consisted of the whole Jewish people. Throughout history a variety of sects appeared and it was only to distinguish the righteous from these other groups which caused them in different periods to take on such names as Sadducees, Boethusians, Ananites, and Karaites.

Biblical Period- The Righteous

In the Biblical Period people are described as falling into two categories: the sinners and the righteous. Very often the people were led into sin by false prophets who claimed to be relaying the message of God. In some periods the majority of Israel followed the false prophets and those who remained loyal to YHWH were but a small few (e.g. Elijah at Mt. Carmel). God sent his prophets "from morning till evening" calling on the people to repent but all too often it was only by punishing the nation with a great calamity that YHWH could get them to listen. Much of Biblical history is a repeating of the familiar cycle of sin, punishment, repentance and rescue.

Second Temple period- The Sadducees and the Boethusians

The first reference in the history of Israel to more than one sect takes place some 200 years after the close of the Biblical period, in the first century BCE. Various sources tell us of two opposing sects, the Sadducees (Zadokites) and the Pharisees. The Sadducees followed the Torah as it was written while the Pharisees believed in a second "Oral" Torah which they added to the real one. The Second Temple period saw the rise of several more sects among them another group which only followed the written Torah called the Boethusians and a sect which added several books to the Bible called the Essenes (a.k.a. the "Dead Sea Sect").

Like the Karaites who were to follow them, the Sadduccees and the Boethusians continued the tradition originated by Moses (Dt 4,2) of keeping the Torah's commandments with no addition. We often hear in ancient literature that the Sadducees denied the doctrines of the immortality of the soul and reward and punishment in the hereafter. Whether this is accurate or not is of little consequence since they arrived at these beliefs based on an honest interpretation of the Bible (even if most Karaites disagree with them on these doctrines). The Pharisees on the other hand believed that the interpretation of a particular teacher was divine and elevated these teachings to the level of the Torah itself. After time this doctrine got carried away and they claimed that these teachings originated from God himself in the form of a second "Oral" Torah. They even went so far as to claim that when two teachers taught diametrically opposed interpretations of the Bible that both interpretations were from God! The third major sect, the Essenes, had a Bible which consisted of more than our 24 Books and as a result had practices which do not originate in our Bible such as a solar calendar.

How long these three sects continued to co-exist is unknown. It is often thought that the Essenes and Saducees ceased to exist with the destruction of the Temple in 70 CE. However this seems unlikely as writings of the Essenes appear as late as the 10th century which seems to indicate that they survived well after the destruction of the temple. References to the Sadducees and the Boethusians continue to appear in post-70 CE literature and they also seemed to have survived for some time.

Middle Ages- The Ananites and the Karaites

In the early middle ages the Pharisees continued to thrive. They began to call themselves Rabbis and only used the name Pharisees when remembering historical events from the Second Temple period. In the 7th century the Islamic Empire swept the Middle-east. The Muslims had no interest in imposing Islamic religious practice on the Jews and gave them a degree of autonomy under a system known as the Exilarchate. The Exilarchate had been founded hundreds of years before under Sassanian rule but until now only had influence in Babylonia and Persia. Overnight the Rabbanites turned from a localized Babylonian phenomenon into a political power which stretched throughout much of the Middle-east. From the 3rd-5th centuries the Babylonian Rabbanites had developed a body of religious law known as the Babylonian Talmud which they now imposed on every Jew in the Empire.

Resistance to the Rabbinites was fierce, especially in the eastern provinces of the Empire which had never even heard of the Talmud. The historians tell us of Jewish leaders whose resistance against the Talmud put them in direct conflict with the Islamic government, which had empowered the Rabbis and given them full authority over other Jews. One resistance leader who refused to accept the Talmud was named Abu Isa al-Isfahani and it is said that he led an army of Jews against the Muslim government. Other attempts to cast off the Talmud were also undertaken but all failed and the Rabbanites and their Talmud seemed unstoppable.

Then in the 8th century a last glimmer of hope appeared in the form of a shrewd leader named Anan ben David. Anan organized various non-Talmudic groups and lobbied the Caliphate to establish a second Exilarchate for those who refused to live according to the Talmud's man-made laws. The Muslims granted Anan and his followers the religious freedom to practice Judaism in the way of their anscestors. Anan himself was not a Karaite; although Anan rejected the Talmud he used similar irrational methods of interpreting Scripture as the Rabbis, such as intentionally taking words out of context. Anan's followers became known as Ananites and this group continued to exist down until the 10th century. On the other hand, those Jews who continued to practice the Tanach-based religion of their anscestors became known as Bnei Mikra ("Followers of Scripture") which was also abbreviated as Karaim ("Scripturalists"), in English "Karaites". This name derived from the old Hebrew word for the Hebrew Bible: Mikra, Kara. The name Karaim, meaning "Scripturalists", distinguished these Jews from the camp of the Rabbis who called themselves Rabaniyin ("Followers of the Rabbis") or Talmudiyin ("Followers of the Talmud"). ..." **- Karaite Korner, History Of Karaites** - https://www.karaite-korner.org/history.shtml

"... With respect to the sect **[Karaites]** in general, **it claims a very high antiquity** **[the author relates it back, at least, to the Sadducees]** ... **One of their distinguishing tenets is known to have been their strict adherence to the letter of the law, to the entire exclusion of traditionary interpretation**; and, indeed, it has not unnaturally been conjectured by some authors of note, that the errors which that sect taught in the time of our Lord formed no part of their primitive creed, and that it was the adoption of these errors by the disciples of Sadok, that **gave birth to the Karaim**; whom, in common with Hottinger, Alting, Trigland, and others, Prideaux takes to be Scribes so frequently mentioned in the New Testament. This opinion, however, seems totally irreconcilable with Matt. xv. 1, 2, where the Scribes are represented as equally tenacious of the traditions with the Pharisees. It is not improbable that the number of the reformed party of the Sadducees was extremely small in the days of our Lord, as, in fact, that of the Karaim has comparatively been in every succeeding age. **According to Mordecai, one of their own writers, they are sprung from Judah Ben Tabbai, and were originally**

denominated, after him, the Society of J. B. T. but afterwards changed their name to that of Karaim.

But **whatever obscurity may remain, as to the exact period or particular occasion of their origin, so much is certain, that the sect was not formed by Rabbi Anan**, as Morinus and others have erroneously supposed; **but that it only underwent a reformation by that celebrated Rabbi, during the period of his opposition to the introduction of the Talmud as a rule of manners, and his enforcement of the paramount authority of the divine law**. ... **[page 671-672]** ... **[reciting a prayer]** And, first of all, on Anan our Rabbi, the prince, the man of God, chief of the captivity, who opened the way of the law, and enlightened the eyes of **the Scripturists, [literally, Sons of the text,]** and turned many from iniquity and transgression, and caused us to walk in the right way." 1 The same language, with an accumulation of laudatory epithets, is used respecting him by Mordecai; and Rabbi S. Shullam, agreeably to this, declares **that Anan ... "confirmed the faith of the Karaites."** Jucharin, fol. cxiix. col. 2. According to Makrizi, 2 Anan came from the east, under the caliphate of Abu Djafar Mansur, about the middle of the eighth century, and brought along with him copies of the law, professedly taken from the architypal exemplar, written by the hand of Moses. His great learning, and the favour he enjoyed with the Caliph, gave him peculiar advantages in **his disputes with the Talmudists**, whom he taxed with the introduction of usages contrary to those inculcated by the sacred books in his hands; and it would appear, both from the statements of Makrizi, and those of Abulfeda, 3 **that Anan, as well as some of his followers, spoke with the highest respect of Jesus of Nazareth, and condemned the Jews for treating him as an impostor, and putting him to death, without weighing the justice of his pretensions, and his claims of excellence and merit**. [2] De Sacy's Chrestomathie Arabe. Vol. II. p. 176. [3] Chrest. Arabe, p. 207.

Cairo possessed a great number of books written by their wise men, in the Arabic language. **In the village of Haskiöl, near Constantinople, they have long been established, and maintain that they are descendants of such Karaites as settled there in the time of Constantine the Great**. **When visited by Biönstahl, in 1776, their number amounted to about two hundred; but Dr Scholtz, who was there in 1821, states that their number at 1,500**. They were in possession of MSS. containing the Hebrew Text of the Five Books of Moses, with the Targum of Onkelos, written A. D. 1240. He also found among them a Tartar version, 1 in all probability a copy of that in use among **the Crimean Karaites**, and of which a particular account will be given at the close of this chapter; but, according to earlier accounts, the translation in common use among them is in the vernacular Greek, 2 and is doubtless the same that was printed in the Constantinopolitan Polyglott, in the year 1547. **According to a letter addressed to Hottinger, 3 by Professor Legerus of Geneva, there existed, about the year 1649, in Poland, 2,000 Karaites; in Constantinople, 70; in Theodosia, 1,200; in Cairo, 300; in Damascus, 200; in Jerusalem, 30; in Babylonia, 100; and in Persia, 600. At the present day, they are found in different parts of Russia, Poland, Lithuania, Austria, the Caucasus, Turkey, Egypt, Abyssinia, India, and the Holy Land; but their numbers have not been ascertained**.

As has already been observed, the principal point of difference between them and the Rabbinists, or Pharisaical Jews, consists in their rejection of the oral law, and their rigid appeal to the text of Scripture as the exclusive and only infallible source and test of religious truth. It is on this account that they are called Karaites, 4 or Scripturists, which name they glory in, as clearly and honourably expressive of the fundamen- **[page 673-674]** [1] Michaelis' Orient. and Exeget. Bibl. xv. pp. 92, 93. [2] Tela lgn. Satanae, p. 596. [3] Thesaur. Philol. p. 583. **Compare Rabbi Benjamin's Itinerary; according to which, that author**

found at Constantinople above 500 Karaim; at Askalon, 40; at Damascus, 200. He travelled about the middle of the twelfth century. [4] קראים, **Karaim**, from קרא, Kara, "Scripture." They are also frequently called בני מקרא, bene mikra, sons of the text, and בצלי מקרא, baala-mikra, masters or possessors of the text. Vol. IV. No. 16. **[page 673-674]** tal peculiarity of their creed, though, in all probability, as is the case with the epithets by which most sects and systems of opinions have been characterized, it was given them at first by their enemies. ...

Another remarkable point of disagreement between the two sects, is their different methods of interpreting Scripture. While the Talmudist chiefly applies the cabbalistical art to bring out recondite and mysterious meanings from the sacred text, **the Karaite maintains that the Scripture is its own interpreter, and that the sense of a passage is to be determined by the grammatical meaning of the words, the scope and connexion, and a comparison of parallel passages**. ... **[page 674-675]**

... **The Karaim are free from many of the superstitions to be found among the Jews in general, such as the transmigration of souls** ..." **- The Biblical Repository and Classical Review, conducted by Edward Robinson, D.D., Late Professor Extraordinary in the Theological Seminary at Andover. Volume Fourth, Nos. XIII-XVI. Andover: Gould and Newman, Publishers and Printers. New York: Leavitt, Lord and Co. 182 Broadway, 1834, pages 671-675 selected -** https://books.google.as/books?id=h6c3AAAAMAAJ&printsec=frontcover#v=onepage&q&f=false

"... Before Muhammed, religion in the middle and S. **of Arabia** was fetish and cosmic worship, but **in the N.** relics of the primitive faith of Ishmael survived, and **numbers became Karaite Jews** or held the corrupt form of Christianity which was all they knew of it. ..." **- Fausset Dictionary on Ishmael (E-Sword)**

"... **Judaism was propagated in Arabia, principally by Karaites, at the captivity**. ..." **- Smith's Bible Dictionary on Arabia**

KARAITES

The Karaites (also known as Caraites) were a conservative sect within Judaism. When the majority of Jews modified their ancient calendar, established by God at Creation, the Karaites broke away from the main body of Judaism. They urged for a return to the original calendar, pointing out that the new method of calendation was opposed to the law of Moses. Almost 1,000 years later, the Millerites used the Karaite method of calendation for finding the solution to Daniel's 2300-day prophecy.

The following quotes are taken from a variety of sources, some of which are early Adventist publications. They are given as quoted in "Quotations, Translation and Miscellaneous Materials Related to Karaite Calendar", Box 6, Folder 3. Any emphasis is supplied unless otherwise noted.

Advent Shield, Vol. 1, Boston, 1844-1845, 276:

At the present time, the rabbinical Jews commence their year with the new moon nearest the vernal equinox, irrespective of the barley harvest; so that their first month synchronizes with our March, and their seventh with our September; but it is evident that as they disregard the ordinances of Moses, and substitute for them their traditions, they

are therefore of no authority as to the true time of the commencement of the Jewish year.

According to the Caraite Jews, the true year cannot commence until the appearance of the new moon in April. They are strict observers of the Mosaic law. Rees, in his encyclopedai [*sic*], says of them, 'Upon the whole, the Caraites are universally reckoned men of the first learning, of the greatest piety, and of the purest morals of the whole nation.'

Calmet thus writes: 'Caraites, a sect of the Jews, implying persons consummate in the study of the Scriptures, adhering closely to the letter of it. This distinguishes the Caraites from the Rabbins, who admit traditions. The Caraites pass for the most learned of the Jewish doctors. . . ."

The Caraite Jews maintain that the Rabbins have changed the calendar, so that to present the first fruits of the barley harvest on the 16th of Nisan, as the law directs, would be impossible, if the time is reckoned according to the Rabbinical calculation; for barley is not in ear, at Jerusalem, until a month later.

Albîrûnî, ***Chronology of Ancient Nations,*** London, 1879, 67:

They [the Rabbanites] derive the beginning of the month by means of *calculation* from the mean motions of the two luminaries (sun and moon), *no regard being had as to whether the new moon is visible or not. For it was their object to have a conventional time, that was to begin from the conjunction of sun and moon.*

Notice in the above quote that it was part of the *altered* calendar to figure the beginning of the month (the 1st) off of the conjunction. The ancient, *original* practice had been to begin the months strictly by observation. The first of each month, New Moon day (which was in a class all its own as a day of religious exercises), occurred the day *following* the first visible appearance of the crescent moon. New Moon was never retroactive to the dark days with the first work day, the 2nd of the month, coming the day after the first visible crescent.

Sir Isaac Newton confirms this:

The month began on the new moon . . . not at the true conjunction, but at the first appearance of the new moon: for the Jews referred all the time of the silent moon, as they phrased it, that is, of the moon's disappearing, to the old moon; and because the first appearance might be about 18 hours after the true conjunction, they therefore began their month from the sixth hour at evening, that is, at sunset next after the 18th hour from conjunction. And this rule they called Jah . . .

I know that Epiphanius tells us, if some interpret his words rightly, that the Jews used a vicious cycle, and thereby anticipated the new moons by two days [that is, making the first of the month fall on the conjunction]. But this surely he spake not as a witness, for he neither understood astronomy nor Rabinnical learning, but as arguing from his erroneous hypothesis about the time of the Passion. For the Jews did not anticipate, but postpone their months . . . lest they should celebrate the new moon before there was any. And the Jews still keep a tradition in their books, that the Sanhedrim [*sic*] used diligently to define the new moons *by sight*: sending witnesses into the mountainous places, and examining them about the moon's appearing . . . (Isaac Newton, *Observations upon the*

Prophecies," London, 1733, p. 161 as quoted in "Sir Isaac Newton on the Jewish Calendar, Year of the Crucifixion.")

The Karaites:

The tenth century controversy between the Babylonian schools and those of Palestine over the calculation of the Calendar, aroused the Karaites, and other sectaries, *who refused to acknowledge the existing Rabbinical form of Calendar.* The Karaites declared for observation of the moon for the determining of the new moon day, and the state of the barley-crop for the position of the first month in the spring.

. . . The Karaite stand against the Rabbinical Calendar in the tenth century is proof, according to Poznanski and others, of the *lateness of the fixation of the Modern Jewish Calendar.* [Underline in original, italics supplied.]

CALENDAR (Jewish), Samuel Poznanski, ***Encyclopedia of Religion and Ethics***, ed. James Hastings, 119:

In the 7th and 8th cents., again, Judaism in the East was disturbed by the rise of various sects, *many of which refused to recognize the existing calendar.* One of its outstanding assailants was Anan b. David, the founder of Karaism (2nd half of 8th cent.), who *abandoned the method of computation, as being repugnant to Scripture, and reinstated that of lunar observation . . .*

The importance of the recognition or repudiation of the then existing calendar may be gauged by the fact that the official circles of Judaism were free to intermarry with the Isawites, who actually recognized Jesus and Muhammad as prophets, but not with the Karaites, *the ground of distinction being simply that the former received the calendar while the latter did not* (JQR X. 159).

Albîrûnî, ***Chronology of Ancient Nations,*** Tr. Sachau,London, 1879, 69:

He [Anan] opposed a community of Rabbanites in many of their observances. He fixed the beginning of the month by the appearance of the new moon in a similar way, as is prescribed in Islâm, not caring on what day of the week the beginning of the month happened to fall. He gave up the system of computation of the Rabbanites, and made the intercalation of a month depend upon the observation of barley seed in 'Irâk and Syria between the 1st and 14th Nîsân . . . .

CALENDAR (Jewish), Samuel Poznanski, ***Encyclopedia of Religion and Ethics***, ed. James Hastings, 119:

The sole adherents of the latter [observation] were the Karaites, who had reverted in all respects *to the ancient practice of determining the time of new moon by observation*, and intercalating a thirteenth month when required by the state of the crops, i.e. the ripening ears ('Abib). One of the earliest of that sect, Daniel al-Kumisi, held, indeed, that all recourse to astronomical calculation was mere cloud-peering and star-gazing, quoting against it Deut. 18:10 (Harkavy, *Studien u. Mitteilungen*, VIII. I. 189), and his example was followed by nearly all the Karaites.

. . . .

The following quotes were obtained from the Archives and Statistics Department of the General Conference of Seventh-day Adventists in Silver Spring, Maryland. They were compiled at the time of the Research Committee in 1938-1939 and are given as quoted in their research papers. All emphasis supplied unless otherwise noted.

"Uniform Witness of Millerites to 'Change of Moon' on '*Evening* of Oct. 11'"

Advent Herald**,** September 25, 1844, p. 60, col. 1:

The Jews began their year at the appearance of the moon, which is usually the second evening after the change; if it was not then visible, they reckoned by the previous moon.

"They reckoned by the previous moon" refers to the calendar rule that if no new moon were visible, the month would start on the day after the 30th. Originally, no month had more than 30 days.

Midnight Cry, October 11, 1844, p. 117, cols. 2 & 3:

As the moon changes in the evening of October 11th, it will not be visible till the 13th, and that is the most probable time for the commencement of the 7th month . . . We are, therefore, shut up to this conclusion, that the new moon of October begins the seventh month, and the anniversary of the day of atonement will be on Oct. 23. (Note: This is the *Cry's* first tabulation of the 1st and 10th days of the seventh month. The error of adding 10 to 13 to bring Oct. 23 was corrected in all subsequent statements. Reprinted verbatim in issue of Oct. 12, p. 127.)

Notice that in this statement, "the most probable time for the commencement of the 7th month" is linked to the 13th – the first visible crescent, not the 11th – the conjunction.

Midnight Cry, October 19, 1844, p. 133, col. 3:

We can see no possibility of beginning the seventh month later than the appearance of the new moon after *its change on the evening of Oct. 11*. That is a month later than the rabinnical reckoning, and we believe the rabbins are never more than a month too early, and it is said they sometimes agree with the Caraites . . . . Consequently, the *seventh month has already begun*. [Emphasis in original.]

Midnight Cry, October 19, 1844, p. 134, col. 1:

In the true Holy of Holies Christ now sitteth, as mediator of the new covenant, to pardon the chief of sinners until the 10th day of the seventh month, which is the 10th day from the new moon, in this present month.

Midnight Cry, October 31, 1844, p. 141, col. 1:

In New York, Philadelphia, Baltimore, and other places, the wicked manifested the same feelings, and on *Sunday the 13th inst.,* the advent meetings in many places were broken up by them. This movement on their part was so sudden, simultaneous, and extensive, with its manifestation *on the first day of the Jewish seventh month* – the new moon being probably seen *in Judea on the second evening from its change*, when it would be one day and 17 hours old, and which corresponded with 11 A.M. in Boston – strengthened us in our opinion that this must be the month. [Emphasis in original.]

Advent Shield, January 1845, p. 273:

According to the rabbinical reckoning, it [Day of Atonement] fell this year on the 23d of our September; and many of the religious editors and their correspondents have made themselves quite merry that the Adventists should have supposed it synchronized with the 22d of October, -- "not one of the Adventists," as these learned men say, "having discovered the mistake." From a full and careful review and examination of the question, we are still convinced that the true Jewish seventh month could only synchronize with our October, -- commencing with the first appearance of the new moon on the 13th of that month, and ending with the appearance of the new moon on the 11th of November. [Underline in original.]

Advent Shield, January 1845, pp. 278 & 279:

It is therefore very evident from the foregoing testimony, that the Rabbinical Jews are incorrect in their time for their commencement of the Mosaic year; so that, according to the Caraite reckoning and the ripening of the barley in Judea, the new moon of April is the proper commencement of the Jewish year. Consequently, this Jewish year *began with the appearance of the moon on the 18th of April,* bringing the passover on the 1st of May – an entire month later than the Rabbinical passover. Reckoning from this moon, the seventh Jewish month commenced with the appearance of the moon on the 13th of October; so that the tenth day of the seventh month synchronized with the 22d of that month . . . . It is therefore evident that the seventh month must have commenced with the new moon in October; and that the tenth day of the seventh month of the Jewish Sacred year, in A.D. 1844, could only synchronize with the 22d of that month. [Underline in original, italics supplied.]

"Millerite Understanding of Moon's Translation Period"

Signs of the Times, December 5, 1843, p. 134, col. 1:

In the commencement of the Jewish year no reference was originally had to astronomical accuracy. They reckoned from the *first appearance* of the moon. And we are informed that on the *appearance* of the moon near the ripening of the barley harvest, if from the appearance of the harvest it would be ripe by the 14th day, they made that the commencement of their year; but if it would not be ripe till after the 14th day, they added the whole of that moon to the old year, and commenced their year with the first day of the next moon. *This was the custom of the Jews till after their dispersion by the Romans*, when being scattered all over the world, it was difficult to observe the ripening of the barley harvest in Judea; and in some countries where the Jews were, it was observed earlier, and in some, later. [Underline in original, italics supplied.]

Prideaux, *History of the Jews,* Vol. 1, p. 51, as quoted in ***Signs of the Times,*** December 5, 1843, p. 135, col. 1:

When they *saw* the new moon, *then* they began their months, which sometimes consisted of 29 days, and sometimes of 30, according as the new moon did sooner or later appear.

The reason of this was, because the synodical course of the moon (that is, from new moon to new moon) being twenty-nine days and a half, the half day, which a month of 29 days fell short of, was made up by adding it to the next month, which made it consist of 30 days; so that their months consisted of 29 and 30 days alternatively. None of them had fewer than 29 days, and therefore they never looked for the new moon before the night following the 29th day; and, *if they then saw it, the next day was the first day of the following month.* Neither had any of their months more than 30 days, and therefore they never looked for the new moon after the night following the 30th day!

Midnight Cry, October 31, 1844, p. 142, cols. 2 & 3:

The practice of commencing the civil year with the new moon of September, and the ecclesiastical one with the new moon of March, *is a modern invention.* God specially directed the Hebrews to regard the month Abid [*sic*] or Nisan, in which they left Egypt, as the first month in the year. The beginning of this month, according to the modern calendar, is with the new moon nearest the 20th of March, so that it may commence nearly 2 weeks before or nearly 2 weeks after that day. This year its commencement was almost exactly at the middle, between the two extremes, as the new moon was on March 18th. Now, whatever regulations men may adopt, the *true* time must conform *to the law of God*. That law says: "When ye be come into the land which I give unto you, and shall reap the harvest thereof, THEN ye shall bring a sheaf of the first fruits of your harvest unto the priest, and he shall wave the sheaf before the Lord, on the morrow after the Sabbath." This Sabbath might or might not be the seventh day of the week. It must be the 15th day of the month Nisan, -- the day of the Passover. See the whole law on the subject, in Lev. 23:9-22. Now the Caraite Jews maintain that it would be impossible to present the first fruits of the barley harvest on the 16th of Nisan, if time is reckoned according to the rabbinical calendar, since barley is not in the ear at Jerusalem until a month later . . . . Our readers also remember the statement we copied from Calmet, who says that barley begins to turn yellow about the middle of April, particularly in the southern district of Palestine. The season of reaping barley must, of course, be in the last part of April or the first of May.

We therefore feel perfectly safe in reckoning this sacred year as commencing with the new moon of April 17, which would bring the passover early in May, and the seventh month in October. The passover could not be so late as June, for the law expressly provides that the people should eat neither bread, nor parched corn, nor green ears, until they had brought the offering to God.
Here, then, we rest in the assurances that the true seventh month began October 13th, and could not be a month earlier or later. [Capitalization in original, italics supplied.]

This quote again reveals that the Millerites also used the Biblical method of starting the months – the New Moon day followed the evening in which the first crescent was observed. It was never retroactive back to the dark moon. The first crescent moon appeared the evening of April 17, which made April 18 to be Nisan 1. In the seventh month, Tisri, the new moon appeared the evening of October 12 so that the New Moon, Tisri 1, corresponded to October 13 with the 10th day of the 7th month on October 22.

Advent Shield, January, 1845, p. 274:

The Jews, we are told, commenced their months with the first <u>appearance</u> of the moon,

which, in that climate, was usually the second evening after the change [i.e., conjunction]. And they commenced their year with the appearance of the new moon nearest the ripening of the barley harvest. Their years consisted sometimes of twelve and sometimes of thirteen moons, an intercalary moon being added about once in three years. If, on the appearance of the moon at the end of Adar, the 12th moon of the preceding year, there was a probability that the barley would be ripe by the fourteenth day of the month, they made that moon the first month of their year; but if the barley would not probably be ripe till after the 14th day, they added the whole of that moon to the old year, calling it Ve-Adar, or the second Adar. If, therefore, we can ascertain the time in the year of the ripening of the barley harvest in Judea, we may know very nearly the commencement of the Jewish sacred year. [Underline in original.]

The belief of the Karaites:

"... **the Karaite Jews, or those who insisted on a literal interpretation of the Scriptures** …" **- Albert Barnes Commentary on Acts 2:1**

"... A lawyer - Νομικος, a teacher of the law. What is called lawyer, in the common translation, conveys a wrong idea to most readers: my old MS. renders the word in the same way I have done. These teachers of the law were the same as the scribes, or what **Dr. Wotton calls letter-men**, whom he supposes to be the same as **the Karaites, a sect of the Jews who rejected all the traditions of the elders, and admitted nothing but the written word. See Wotton's Mishna, vol. i. p. 78. These are allowed to have kept more closely to the spiritual meaning of the law and prophets than the Pharisees did**; and hence the question proposed by the lawyer, (Mark, Mar_12:28, calls him one of the scribes), **or Karaite, was of a more spiritual or refined nature than any of the preceding**. ..." **- Adam Clarke's Commentary on Matthew 22:35**

"... **The Karaites were a sect of the Jews who scrupulously held to the letter of the sacred writings, taking this alone for their directory**. ..." **- Adam Clarke's Commentary on Matthew 22:46**

"... **the Karaites, or Scripturarians, another sect among them who kept to the letter of the Scriptures, and rejected the traditions of the elders, which the Pharisees held** ..." **- John Gill's Commentary on Matthew 5:44**

"... to the synagogues; to the rulers of them; for the Jews being numerous in this place, they had more synagogues than one. Josephus says (g), that under Nero the inhabitants of Damascus killed ten thousand Jews in their own city: and **Benjamin Tudelensis (h) in his time says**, there were about three thousand Jews (Pharisees), **besides two hundred Karaites (or Scripturarians)**, and four hundred Samaritans, who lived in peace together. Now to these synagogues, and the chief men of them, was Saul recommended for assistance and direction, ... (g) De Bello Jud. l. 2. c. 20. sect. 2. **(h) Itinerar. p. 56, 57**. ..." **- John Gill's Commentary on Acts 9:2**

"... **The Karaite Jews still maintain the observance of this precept to the letter** ..." **- Pulpit Commentary on Exodus 35:1-3**

"... (5) The Mishna and **Karaite Jews, who reject all tradition not founded on Scripture**, say

the fat and entrails were burnt on the altar. ..." **- Fausset Dictionary on Sacrifice (E-Sword)**

"... 5. **Karaites**

Karaites: "Followers of the Bible." They are sometimes referred to as the "Protestants of the Jews," professing to follow the Old Testament to the exclusion of the rabbinical tradition. ..." **- ISBE on Commentaries, Hebrew, section Karaites**

The differences between the Karaites and Pharisees/Rabbis (Tradionalists, Traditionarii):

"... [Footnote 11] **According to Maimonides and Jewish chronologers generally, the modern Jewish calendar is based upon the "mean motions of the sun and moon, the true having been set aside."--Maimonides, Kiddusch Ha-hodesch, cap. VIII, sec. 7,8. Tr. Mahler. Wien, 1898**. (**The rabbinical calculation is not involved by the inequalities of the moon.**) ..." **- Ancient Jewish Calendar Construstion II, by Ministry, April, 1944.**

"... (19) Whether these phylacteries, and other Jewish memorials of the law here mentioned by Josephus, and by Muses, (besides the fringes on the borders of their garments, Num_15:37,) were literally meant by God, I much question. That they have been long observed by the Pharisees and Rabbinical Jews is certain; however, **the Karaites, who receive not the unwritten traditions of the elders, but keep close to the written law, with Jerome and Grotius, think they were not literally to be understood; as Bernard and Reland here take notice.** Nor indeed do I remember that, either in the ancienter books of the Old Testament, or in the books we call Apocrypha, there are any signs of such literal observations appearing among the Jews, though their real or **mystical signification, i.e. the constant remembrance and observation of the laws of God by Moses, be frequently inculcated in all the sacred writings**. ..." **- Antiquities Of The Jews, Book I, by Flavius Josephus (Notations Section), translated by William Whiston, Edited by Anthony Uyl (2015), page 472 -** https://books.google.as/books?id=lfdCCwAAQBAJ&printsec=frontcover#v=onepage&q&f=false

"... **according to the Karaites** and Samaritans … **according to the Pharisees and Rabbinists** ..." **- Albert Barnes Commentary on Genesis 1:3-5.**

"... marriage with the deceased wife's sister ... It was disapproved of by the Karaites; but among the bulk of the Jews it has at all times not only been tolerated but encouraged. …" **- Biblical Illustrator Commentary on Leviticus 18:6-30**

"... And as, after it had been sacrificed, and its flesh exposed for sale in the shambles, it could bear none of these signs, we may take it for granted that the Jews might think it lawful to buy and eat this flesh: this **the Karaite would most solemnly scruple**. ..." **- Adam Clarke's Commentary on 1 Corinthians 8:1**

"... That there had long subsisted **a controversy between the Karaites and the Traditionists**, how far it was lawful to derive any benefit or advantage from things used by the Gentiles. **The Karaites were a sect of the Jews who scrupulously held to the letter of the sacred writings, taking this alone for their directory**. The Traditionists were those who followed the voice of the elders, interpreting the Divine testimonies by their decisions. From a work of the Karaites, entitled Addereth Eliyahu, Triglandus has extracted the following decisions, which will throw

light upon this subject. ... Thus far the Karaites; and here we see one strong point of difference between these two sects. The Karaites totally objected to every thing used in idolatrous services: the Traditionists, as the Talmud shows, did generally the same; but it appears that they scrupled not to use any animal employed in idolatrous worship, provided they did not see the sign of the idol on it. ..." **- Adam Clarke's Commentary on Matthew 22:46**

"... Otherwise **the divisions between Hillel** and Shammai, Sadducees **and** Pharisees, **Karaites**, Sephardim and Ashkenazim, Reformed and Unreformed Jews, have rather been legitimate varieties of opinion and practice within Judaism than a rendering asunder of the Israel of God. ..." **- Expositor's Bible Commentary on Jeremiah 31:1-40**

"... **The Karaite Jews** make much the same complaint, and **give much the same account of the pride and vanity of the Rabbinical doctors, as Christ here does; for so one of them says (m)**; "**The Karaites do not use to act according to the custom of the wise men among the Rabbans**, to make to themselves gods of silver, and guides of gold, with this view, להקרא רב, "to be called Rab"; and also to gather wealth and food to fulness, &c." ... **(m) Eliahu Adderet, c. 6. apud Trigland. de. Sect. Kar. c. 10. p. 164**. ..." **- John Gill's Commentary on Matthew 23:7**

"... **The Karaite Jews, which were the better sort of them**, say and hold some things, not much unlike to what is here delivered; "though a man (say they (i)) should transgress some of the commandments, or the commandments in part, לתגבורת תאוה לא על צד החפץ, "through the strength of lust, and not on account of, or with pleasure not delight", he shall be one of those that shall enter into paradise." (i) **R. Eliahu in Addareth, c. 3. apud Triglaud de Sect. Karaeorum, c. 10. p. 176**. ..." **- John Gill's Commentary on Romans 7:15**

"... Now his parents went to Jerusalem every year,.... Joseph was obliged to go three times a year, as were all the males in Israel, at the feasts of the passover, pentecost, and tabernacles, Deu_16:16. The first of these is expressed here, at the feast of the passover; but the women were not obliged to go up: for so it is **said by the Jews (p)**, פסחן של נשים רשות, "the passover of women is voluntary", or in their own power; they might go up to the feast, or not, as they pleased. It is indeed **said of Hillell**, who was now alive, that he obliged the women to the first, but not to a second passover: **to which the Karaites object; the account they give is as follows (q)**, "truly the women were obliged, by the school of Hillell, to the offering of the passover; but if they were hindered from the first passover, the second was in their power; that is, the thing depended upon their will and pleasure, whether they would offer or not, which may be justly wondered at; for why should they be obliged to the, first, and not the second? for behold, as to the obligation of the passover, there is no difference between the first passover, and the second, The sum of the matter is, our wise men, on whom be peace, have determined and say, that there is no obligation but to males, who are arrived to maturity.

So that this was a voluntary thing in Mary; which discovers her piety and religion, and her great regard to the ordinances and appointments of God, (p) T. Hieros. Kiddushin, fol. 61. 3. **(q) Eliahu Adderet, p. 39. apud Trigland. de Sect. Karaeorum, p. 28**. ..." **- John Gill's Commentary on Luke 2:41**

"... **the Karaites (o), a sect among them** ... **(o) Apud Trigland. de Sect. Karaeorum, c. 10. p.**

151. ..." **- John Gill's Commentary on Romans 11:1**

"... **by the (f) Karaites, a sect among the Jews**, ... **(f) Sepher Cosri Orat. 5. Sign. 15, 16. fol. 277. 2. 278. 1.** ..." **- John Gill's Commentary on 1 Corinthians 1:17**

"... so R. Benjamin says (f), that **between the Karaites and Rabbanites**, who were the disciples of the wise men, there was מחיצה, "a middle wall of partition"; **a great difference** and distance ... **(f) Itinerar. p. 28**. ..." **- John Gill's Commentary on Ephesians 2:14**

"... At the head of this new era of Jewish exegesis stands Saadia Gaon (d. 941-2), from whose Arabic translation and annotations of the Ps. Haneberg (1840) and Ewald (1844) have published extracts. **The Karaites, Salmon b. Jerocham and Jefeth, both of whom have also expounded the Psalms, are warm opponents of Saadia**; but Jefeth whose commentary on the Psalms (Note: It is to be found in MS partly in Paris, partly in St. Petersburg: the former having been brought thither from Egypt by Munk in 1841 and the latter by Tischendorf in 1853.) has been in part made known by Bargès (since 1846), nevertheless already recognises the influence of grammar, which Saadia raised to the dignity of a science, but which Salmon utterly discards. ..." **- Keil & Delitzsch Commentary on Psalms**

"... **The very term used by the Rabbis** for phylacteries—"tephillin," prayer-fillets—is of comparatively modern origin, in so far as it does not occur in the Hebrew Old Testament. The Samaritans **did not acknowledge them as of Mosaic obligation, any more than do the Karaite Jews**, and there is, what seems to us, sufficient evidence, even from Rabbinical writings, that in the time of Christ phylacteries were not universally worn, nor yet by the priests while officiating in the temple. ..." **- Preacher's Homiletical Commentary on Matthew 23:1-12**

"... **as the Karaites and Samaritans hold**, or perhaps the time between the sun's declining and **its actual setting, as the Pharisees insisted and the Jews now hold**." ..." **- Preacher's Homiletical Commentary on Exodus 12:3-13**

"... in accordance with the usage of the **Karaites, or Seriptiarii** ... **a day earlier than the Pharisees** ... **at the time when the Traditionarii** ..." **- Pulpit Commentary on Leviticus 23:6-44**

"... This question, "What think ye of Christ?" was put to a representative assembly—Herodians, Sadducees, **scribes or Karaites**, and especially Pharisees, beside his disciples and the people. ... of Herodians, Pharisees, **Karaites**, and Sadducees. ..." **- Pulpit Commentary on Matthew 22:1-46**

"...The "phylacteries," headbands, totapkot (Mat_23:5) in **the Talmudists' opinion** were the sanctioned antidote to the idolatrous amulets and "earrings" (Deu_6:7-8; Deu_11:18-19; contrast Hos_2:13; Isa_3:21, lechashim. **But the language in Deuteronomy and in Exo_13:9; Exo_13:16 is rightly taken by the Karaite Jews as proverbial, not literal**; as is apparent from the reason added, "that the law of Jehovah may be in thy mouth"; for it is by receiving the law into the heart, and by keeping it, that it would be naturally on the tongue continually. ..." **- Fausset Dictionary on Earrings (E-Sword)**

"... Frontlets or Phylacteries. Thrice mentioned in Old Testament: totaphot (Exo_13:16; Deu_6:8; Deu_11:18). What Moses meant figuratively and in a spiritual sense, "a memorial," "that the Lord's law may be in thy mouth," the Hebrew (**excepting the Karaites**) take literally (Exo_13:9). … **The Karaites**, women, and slaves **alone did not wear them**. ..." **- Fausset Dictionary on Frontlets (E-Sword)**

"... (1) **Saadia Ben Joseph**

Saadia ben Joseph (892-942), the severest antagonist of the Karaites, translated the Old Testament into Arabic with notes. The parts published are: Pentateuch, Isa, Prov and Job. ..." **- ISBE on Commentaries, Hebrew, section Saadia Ben Joseph**

"... 5. **Karaites**

Karaites: "Followers of the Bible." They are sometimes referred to as the "Protestants of the Jews," professing to follow the Old Testament to the exclusion of the rabbinical tradition. The founder of this Jewish sect was a Bah Jew in the 8th century, Anan ben David, by name; hence, they were first called Ananites. The principal Karaite commentators of the 9th, 10th and 11th centuries are: **Benjamin Al-Nahawendi (he was the first to use the term "Karaites,"** "Baʽălē Miḳrā̄"), Solomon ben Jeroham, Sahl ibn Mazliah, Yusuf al-Basir, Yafith ibn Ali (considered the greatest of this period), and Abu al-Faraij Harum. Of a later date we will mention Aaron ben Joseph and Aaron ben Elijah (14th century).

The struggle between the Rabbinites and the Karaites undoubtedly gave the impetus to the great exegetical activity among the Jews in Arabic speaking countries during the 10th and 11th centuries. The extant fragments of **Saadia's commentary on the Pentateuch (not less than his polemical writings proper) are full of polemics against the Karaite interpretation. And the same circumstance aroused Karaites to like efforts**. ..." **- ISBE on Commentaries, Hebrew, section Karaites**

"... IV. **Scriptarian Karaites Reject Rabbinical Traditions**

Early in the eighth century a strong protest arose among the Jews in the region of Babylonia, over the throttling grip of traditionalism. This crystallized into **the sect called the Karaites (or Caraites), 43 so called because they insisted upon following the wording of the Scripture text. They were also called Scriptarians and literalists, likewise "People of the Holy Writ," and "Followers of the Bible." The Karaites have been referred to as the "Protestants of Judaism." 44 Rejecting the Talmud, the oral law, and the traditions of the Rabbinites, they acknowledged only the authority of Scripture, and were determined to abide by the literal sense**. 45 The impact of Islam upon Jewry undoubtedly had a stimulating influence. 46 {1948 LEF, PFF2 196.3} ..." **- The Prophetic Faith Of Our Fathers, Volume 2, Chapter Eight: Jewish Expositors Stress Rome And Year-Day Principle, IV. Scriptarian Karaites Reject Rabbinical Traditions by LeRoy Edwin Froom, 1948, page 196.3 -**
https://text.egwwritings.org/publication.php?pubtype=Book&bookCode=PFF2&lang=en&collection=15&section=all&pagenumber=196

"... AARON BEN MEIR (9th-10th centuries) had denied the authority of the Babylonian academies to fix the festivals, and had won the confidence of many. He disputed the Babylonian method of calculation, but he "never ventured to propose a return to the method of **lunar**

observation," as did "the Karaites, who had reverted in all respects to the ancient practice of determining the time of the new moon by observation, and the intercalation of the thirteenth month when required by the state of the crops." **54** He sought, in fact, to transfer the authority from rabbinical Babylonia back to Palestine, and to wrest the control of calendar calculation from the Rabbinites. Saadia ben Joseph, then in Babylonia, had far earlier defended the rabbinical calendation. His opinion came to be accepted, ending in a setback for Ben Meir, who was excommunicated by the exilic David ben Zakkai and the academies of Babylonia, with notification [199] sent out over the world. Saadia was rewarded by being made Gaon of the Sura academy, notwithstanding the contrary advice of Nahawendi. 55 {1948 LEF, PFF2 198.1}

[54] Poznanski, "Calendar (Jewish)" in Hastings, Encyclopaedia, vol. 3, p. 119.

The controversy continued, but **in the end the Karaite protest lost its momentum, and the Babylonian system of regulation of the Jewish festival year became authority, before which the Holy Land had to bow. This setting and circumstance will assume major importance when we come later to study the prophetic exposition of 1843 and 1844**. 56 {1948 LEF, PFF2 199.1} ..." **- The Prophetic Faith Of Our Fathers, Volume 2, Chapter Eight: Jewish Expositors Stress Rome And Year-Day Principle, IV. Scriptarian Karaites Reject Rabbinical Traditions by LeRoy Edwin Froom, 3. Ben Meir Seeks To Wrest Calendar Control From Babylonia, 1948, pages 198.1 - 199.1 -** https://text.egwwritings.org/publication.php?pubtype=Book&bookCode=PFF2&lang=en&collection=15&section=all&pagenumber=198

Hillel II (and after, like Saadia) and Karaites differed, and used a differing Festal Calendar Calculation (Meton, or Metonic 19 Year Cycle (354 days (180 (30x6) + 174 (29x6)) and the difference each consecutive year), and Barley Sighting (differing 1-3 days)):

"... Post-Talmudic Period.

The persecutions under Constantius finally decided the patriarch, **Hillel II. (330-365), to publish rules for the computation of the calendar**, which had hitherto been regarded as a secret science. The political difficulties attendant upon the meetings of the Sanhedrin became so numerous in this period, and the consequent uncertainty of the feast-days was so great, that R. Huna b. Abin made known the following secret of the calendar to Raba in Babylonia: Whenever it becomes apparent that the winter will last till the 16th of Nisan, make the year a leap-year without hesitation.

This unselfish promulgation of the calendar, though it destroyed the hold of the patriarchs on the scattered Judeans, **fixed the celebration of the Jewish feasts upon the same day everywhere**. **Later Jewish writers agree that the calendar was fixed by Hillel II. in the year 670 of the Seleucidan era; that is, 4119 A.M. or 359 C.E**. Some, however, as Isaac Israeli, have fixed the date as late as 500. **Saadia afterward formulated calendar rules**, **after having disputed the correctness of the calendar established by the Karaites**. That there is a slight error in the Jewish calendar—due to inaccuracies in the length of both the lunar and the solar years upon which it is based—has been asserted by a number of writers. ..." **- Jewish Encyclopedia (Online), section "Calendar, History Of", by Joseph Jacobs, Cyrus Adler -** http://jewishencyclopedia.com/articles/3920-calendar-history-of

"...(Ananias, or Ananus), BEN-DAVID, the celebrated founder of Karaism. The exact date of his

birth cannot now be ascertained. ... The writings of Anan are unfortunately lost, and we are mainly indebted to the statements and allusions in the works of the Arabic historians Makrizi, Masudi, Sharastani, and Abulfeda for our knowledge of his doctrinal system. ... **Anan absolutely rejected the Talmud, and advised his followers to "search the Scriptures diligently**." **He also rejected the calendar introduced by Hillel II, and reinstituted the scriptural beginning of the month, which is when the new moon appears**. ... Of Christ, as the founder of Christianity, Anan spoke in terms of the highest respect. "The lovers of the truth should know," thus runs a Hebrew passage in Wolf, Bibl. Hebri 4, 1086," that Jesus the Nazarene was a great teacher, a just and good man; one who feared God, and who taught nothing as a statute or judgment except the written law of God (תורת האלחים), setting aside all that shall. be proved diverse or contrary to whatsoever Moses (upon whom be peace) wrote in the law." ... See Rule, Hist. of the Karaite Jews, p. 103 sq.; Gratz, Gesch. d. Juden, 5, 174 sq.; Furst, Gesch. des Karderthums, 1, 36 sq.; the זכרונות, in הקראיםאחלק ראשון סדר תפלית(Vienna, 1854). (B. P.)" **- Cyclopaedia of Biblical, theological, And Ecclesiastical Literature, prepared by The Rev. John M'Clintock, D.D., and James Strong, S.T.D., section "Anan (Karaites)" (E-Sword Edition)**

"... Rabbi Louis Finklestein of the Jewish Theological Seminary of America, was selected by the Kehillas (Jewish Communities) of the World as one of the 120 top Jews who best represented —a lamp of Judaism to the world. **In a letter to Dr. L. E. Froom, dated Feb. 20, 1939, Finklestein readily admitted**, —**The present Jewish calendar was fixed in the fourth century**.[6] - **[6] Box 6, Folder 4; Grace Amadon Collection, (Collection 154), Center for Adventist Research, Andrews University, Berrien Springs, Michigan.**

"... Since Biblical times the months and years of the Jewish calendar have been established by the cycles of the moon and the sun. The traditional law prescribes that the months shall follow closely the course of the moon . . . In the early times of our history the solution was found by the following practical procedure: **The beginnings of the months were determined by direct observation of the new moon**.

. . . **This method of observation and intercalation was in use throughout the period of the second temple (516 B.C.E. - 70 C.E.), and about three centuries after its destruction, as long as there was an independent Sanhedrin. In the fourth century, however, when oppression and persecution threatened the continued existence of the Sanhedrin, the patriarch Hillel II took an extraordinary step to preserve the unity of Israel** . . . he made public the system of calendar calculation which up to then had been a closely guarded secret. It had been used in the past only to check the observations and testimonies of witnesses, and to determine the beginnings of the spring season.

In accordance with this system, **Hillel II formally sanctified all months in advance, and intercalated all future leap years until such time as a new, recognized Sanhedrin would be established in Israel. This is the permanent calendar according to which the New Moons and Festivals are calculated and celebrated today by the Jews all over the world**. Like the former system of observation, it is based on the Luni-Solar principle. ..." **- The Comprehensive Hebrew Calendar: It's Structure, History, And One Hundred Years Of Corresponding Dates: 5660-5760, 1900-2000, by Arthur Spier -** https://books.google.as/books?id=xk1mAAAAMAAJ&dq

"... **Hillel II** ... He held the office of Nasi of the Sanhedrin **between 320 and 385 CE**. ..." -

https://en.wikipedia.org/wiki/Hillel_II

"... **He is traditionally regarded as the creator of the modern fixed Jewish calendar.** This tradition first appears in a responsum of R. Hai Gaon (written in 992[3]) cited by R. Abraham bar Hiyya in his Sefer Ha'ibbur (written in 1123).[4] **The citation explicitly refers to the year that this event happened, 670 of the Seleucid era, which corresponds to 358/9 CE**.

However, a number of documents have been found that indicate the calendar was not fully fixed in Hillel's time; most famously a letter found in Cairo Geniza (from the year 835/6) indicates that the holidays were observed on different dates from those predicted by the current calendar.[3][5] **The calendar did not reach its exact modern form until at least the years 922-924**.[6] According to modern scholar Sacha Stern, Hai Gaon only attributed the establishment of a 19-year cycle, and not other details of the calendar, to Hillel.[3] ..." **- Wikipedia Hillel II -** https://en.wikipedia.org/wiki/Hillel_II#Fixing_of_the_calendar

"... (**the present Jewish calendar was fixed in the fourth century C.E.**) ... they [the post temple Sanhedrin] consolidated the teachings of the two schools of law interpretation, those of Shammai and Hillel, **with Hillel prevailing**. ..." **- Religious Traditions Of The World, by James F. Lewis & William G. Travis, page 113 -** https://books.google.as/books?id=1nZKAwAAQBAJ

"... **Changing the Calendar**

How was Hillel II allowed to change the Jewish calendar?

Declaring the new month by observation of the new moon, and the new year by the arrival of spring, can only be done by the Sanhedrin. **In the time of Hillel II, the last President of the Sanhedrin, the Romans prohibited this practice. Hillel II was therefore forced to institute his fixed calendar, thus in effect giving the Sanhedrin's advance approval to the calendars of all future years**. Until Hillel II's time, the calendar varied irregularly because it depended on the testimony of witnesses who had seen the new moon, and this didn't always happen on the first possible night. When **Hillel II fixed the calendar**, there was no reason not to do it so as to prevent the holidays from coming at inconvenient times; the fluctuations of the fixed calendar don't exceed the variations in the calendar when it depended on witnesses. ..." - http://www.jewishanswers.org/ask-the-rabbi-11/changing-the-calendar/?p=11

"... Otherwise **the divisions between** **Hillel** and Shammai, Sadducees **and** Pharisees, **Karaites**, Sephardim and Ashkenazim, Reformed and Unreformed Jews, have rather been legitimate varieties of opinion and practice within Judaism than a rendering asunder of the Israel of God. ..." **- Expositor's Bible Commentary on Jeremiah 31:1-40**

"... Now his parents went to Jerusalem every year,.... Joseph was obliged to go three times a year, as were all the males in Israel, at the feasts of the passover, pentecost, and tabernacles, Deu_16:16. The first of these is expressed here, at the feast of the passover; but the women were not obliged to go up: for so it is **said by the Jews (p)**, פסחן של נשים רשות, "the passover of women is voluntary", or in their own power; they might go up to the feast, or not, as they pleased. It is indeed **said of Hillell**, who was now alive, that he obliged the women to the first, but not to a second passover: **to which the Karaites object; the account they give is as**

follows (q), "truly the women were obliged, by the school of Hillell, to the offering of the passover; but if they were hindered from the first passover, the second was in their power; that is, the thing depended upon their will and pleasure, whether they would offer or not, which may be justly wondered at; for why should they be obliged to the, first, and not the second? for behold, as to the obligation of the passover, there is no difference between the first passover, and the second, The sum of the matter is, our wise men, on whom be peace, have determined and say, that there is no obligation but to males, who are arrived to maturity.

So that this was a voluntary thing in Mary; which discovers her piety and religion, and her great regard to the ordinances and appointments of God, (p) T. Hieros. Kiddushin, fol. 61. 3. **(q) Eliahu Adderet, p. 39. apud Trigland. de Sect. Karaeorum, p. 28**. ..." - **John Gill's Commentary on Luke 2:41**

"... An excellent book which covers **the calendar controversy is Karaites in Byzantium, The Formative Years, 970-1100, by Zvi Ankori. AMS Press: New York, 1968**. ... **Karaites consistently pressed for the actual observation of the New Moon and for up-to-date reports of the state of new crops (abib) in Palestine as the only admissible evidence for determining Rosh-Hodesh (New Moon)** and the leap-year, respectively. **Accordingly, they often celebrated the festivals on dates other than their Rabbanite neighbors, who had a pre-calculated calendar**. ... Sometimes the barley ripened early and the Karaites' Nisan would equal the Rabbanites Adar (12th month). **More frequently, the barley ripened later, so the Karaite's Nisan was equal to the Rabbanite's Iyar (2nd month), resulting in Karaite Holy Days being a month later**. ..." **- Richard C. Nickels -** http://www.giveshare.org/HolyDay/calcont.html

> **For evidence of the previous statement, see:** https://books.google.as/books?id=HsDSSUQsSmYC&dq=editions%3ASTANFORD36105047122929&focus=searchwithinvolume&q=calendar

"... Reverse cases were even more frequent. **Situations would arise in which the new grain in Palestine was reported not yet to have shown signs of ripeness in the month following Adar.** A proclamation of a leap-year would follow. **This meant the postponement of Passover to a date later by a whole month than the one marked on the Rabbanite calendar** ..." **- Karaites in Byzantium: The Formative Years, 970-1100, by Zvi Ankori (aka, Sebi Anqori), Columbia University Press, 1959, page 327 -** https://books.google.as/books?id=HsDSSUQsSmYC&dq=Karaites+in+Byzantium%2C+The+Formative+Years&focus=searchwithinvolume&q=the+one+marked+on+the+Rabbanite+calendar

> **See the full PDF of "Karaites In Byzantium: The Formative Years, 970-1100, by Zvi Ankori" here -** https://archive.org/download/book-history-zvi-ankori-karaites-in-byzantium-the-formative-years-970-1100-by-zvi-ankori/Book%20-%20History%20-%20Zvi%20Ankori%20-%20Karaites%20In%20Byzantium%20-%20The%20Formative%20Years%20-%20970-1100%20By%20Zvi%20Ankori.pdf

> **How to Calculate the Day of Atonement in AD. 1844. -** https://21804.activeboard.com/t61028902/how-to-calculate-the-day-of-atonement/

"... 2. **REJECT RABBINICAL CALENDAR; REINSTATE MOSAIC RECKONING**

A fundamental part of Anan's reform was the [198] **abandonment of the fixed rabbinical calendar as contrary to the Mosaic regulations, together with reinstatement of the original form of luni-solar calendation. With the Karaites, the new year could fall on any day of the week, the Passover and the Day of Atonement frequently differing from those of the Rabbinites**. This rabbinical revision or change of Jewish time (the Karaites called it a definite perversion) began **under Hillel II, back in the fourth century, 52 which departure resulted in a fixed, artificial calendar tied to the vernal equinox, and thus the Rabbinites disregarded the Mosaic regulations and threw the appointed Jewish feasts usually one moon (month) too early**. In the tenth century the conflict became intense, as the Palestinian school sought to break down the authority of the Babylonian school as regards the calendar. The leaders in this controversy were Ben Meir, head of the Karaite school in Palestine, and Saadia Gaon, head of the Babylonian rabbinical school. 53 {1948 LEF, PFF2 197.3} ..." **- The Prophetic Faith Of Our Fathers, Volume 2, Chapter Eight: Jewish Expositors Stress Rome And Year-Day Principle, IV. Scriptarian Karaites Reject Rabbinical Traditions, 2. Reject Rabbinical Calendar; Reinstate Mosaic Reckoning, by LeRoy Edwin Froom, 1948, page 197.3 -** https://text.egwwritings.org/publication.php?pubtype=Book&bookCode=PFF2&lang=en&collection=15&section=all&pagenumber=197

"... [9] **JEPHET IBN ALI HALEVI (Yefeth ben Ali Halevi, or Japheth ben Eli) (10th century), of Palestine, was the most able of all Karaite scholars**. Commentator and expounder, 9 he was distinguished by the term Teacher of the Exile. Born in Iraq, he spent considerable time in Jerusalem. He wrote a comprehensive Arabic commentary on the entire Jewish Bible, and his writings were translated from Arabic into Hebrew in the eleventh century. Stressing the importance of grammar and lexicography in exposition, he engaged in lengthy discussions with Saadia, 10 charging him with lack of exegetical and grammatical knowledge. {1948 LEF, PFF2 206.1}

Jephet claimed full freedom for the exegete, often differing from his fellow Karaites, Anan and Nahawendi. He frequently cited the Talmud, Midrash, and Targum, 11 but was opposed to the philosophical and allegorical treatment. **He exemplified the difference between the Karaitesi and Rabbinites, and charged the Rabbinites with changing the divine laws. He also engaged in controversy over the Jewish calendar, and the right beginning of the lunar month for the governing of the Mosaic festivals. Here are Jephet's own significant words: "They have introduced the calculation of the calendar, and changed the divine festivals from their due seasons."** 12 {1948 LEF, PFF2 206.2} … [12] [12] (Birnbaum, op. cit. in Jephet ibn Ali, Arabic Commentary ... on the Book of Hosea … [Birnbaum, Philip, editor. The Arabic Commentary of Yefet ben Ali the Karaite on the Book of Hosea. Philadelphia: The Dropsie College for Hebrew and Cognate Learning, 1942]) Ibid., pp. xxvii, xxviii. This will be carefully studied in Prophetic Faith, Volume IV. ..." **- The Prophetic Faith Of Our Fathers, Volume 2, Chapter Nine: Persecution Accentuates Medieval Jewish Exposition, II. Jephet ibn Ali Represents Iron and Clay as Romans-Arabs, by LeRoy Edwin Froom, 1948, pages 206.1 - 206.2 -** https://text.egwwritings.org/publication.php?pubtype=Book&bookCode=PFF2&lang=en&collection=15&section=all&pagenumber=206

"... **[Footnote 25]** **The Karaite Jews**-Karaite meaning "literal adherence to the law"—came into prominence under Anan in the eighth century_ of the Christian Era. (Samuel Poznanski, "Karaite Literary Opponents of Saadish Gaon, "Jewish Quarterly Review, vol. 10, pp. 22-41; "Ben Meir and the Origin of the Jewish Calender, "Jewish Quarterly Review, Oct., 1897;

Hastings, Encycolpedia of Religion and Ethics, 1913 ed., vol 3, art., "Calender (Jewish)."Albiruni, Chronology of the Ancient Nations, pp. 68, 69; Henry Maker, Saadia Gaon, His Life and Works, pp. 72, 81.) They **protested against the departures of the rabbinical Jews from the original Mosaic calendar. According to Scripture, the sacred year began with the new moon of Nisan, nearest the time of barley harvest in Judea, because in that month, at Passover time, the wave sheaf of barley was offered. And Palestinian barley usually ripened in April**. (Johann Jahn, Biblical Archaeology, pp. 22, 112; J. D. Michaelis, "Coinmentatio de Mensibius Hebraeprum," in Home's Introduction, Vol. IT, Part II, c. vii, p. 74, note; J. G. Buhle. "Economical Calendar of Palestine," Calmet's Dictionary of the Bible, pp. 700-707; Joseph Scaliger, De Emandatione Temporum, lib. II, 10 7.) See Prophetic Faith, Vol. II, pp. 196-199. **On the contrary, the rabbinical Jews, from the fourth century of the Christian Era onward, began to regulate the year by a fixed calendar, and started the year with the first day of the new moon nearest the vernal equinox. Consequently their passover moons largely fell in March, one moon early, as the Millerites clearly understood and declared**. (Midmeht Cry, April 27, 1843, p. 30.) ..." **- The Prophetic Faith Of Our Fathers, Volume 4, Part II - Prophetic Exposition the Foundation of The Millerite Phase of the Second Advent Movement 1831-1844, Chapter Thirty-Seven: Transition From Spring To Autumn, 1844, IV. Close of "1843" Shifted to New Moon of April, by LeRoy Edwin Froom, 1948, pages 638.2, 640.1 - 640.3 -** https://text.egwwritings.org/publication.php?pubtype=Book&bookCode=PFF4&lang=en&collection=15&section=all&pagenumber=638

"... **The calendar was the subject by which the Karaites distinguished themselves from the Rabbanites. It was also the subject of much dispute among the Karaites. In principle the calculation of the Karaite calendar was based on lunar observation, and observation of the barley for the purpose of intercalation. By the middle of the 19th century the use of mathematical calculation, in addition to visual observation of the new moon, was accepted**, following the lead of *Isaac ben Solomon, **at least by the majority of the Crimean Karaites**. **Like the Rabbanite calendar, the Karaite calendar is based on the calculation of the new moon. Karaites also recognize the 19-year cycle with seven leap months of 29 days each**; determination of the beginning of the month, however, in addition to being based upon the calculation of the moment of the appearance of the new moon (molad) and its location in accordance with special tables, also depends upon direct observation of the new moon. Thus, if direct lunar observation is made on the eve of the 30th day of the month, the following day becomes the day of the new moon; otherwise, the 31st day becomes the day of the new moon and the preceding month is determined to have had 30 days. The month of Nisan is regarded as the first month of the calendar year. In practice, however, following the tables of Bashyazi, the calendar is calculated in advance, by approximation (haqrava), as though the new moon was observed. In Israel, in order to emphasize this "approximation," observations are conducted in advance, in the spring, and accordingly the calendar of the following year (starting in the month of Tishri) is printed. Rabbi Samuel Magdi has been trying for several years to introduce mathematical calculation in principle, so far without success.

In determining the date of the holy days, Karaites deviate from Rabbanite usage in the following manner: the New Year Festival may begin on any day of the week (contrary to the Rabbanite rule, which provides for the postponement of the day of the New Year in three specific cases); as a result, the Karaite Day of Atonement does not always coincide with the Rabbanite; ..." **- Encyclopedia (Online) – Karaites, section "calendar and holidays" -** https://www.encyclopedia.com/philosophy-and-religion/judaism/judaism/karaites

"... **The Karaite calendar, however, hearkens back to the agriculture era when the festivals were closely tied to the harvests**. Therefore, each year, toward the end of the 12th Hebrew month, there are people who actually tromp through the grain fields in Israel. They investigate the maturity of the barley they find growing and if it is ripe, they judge that spring has arrived, and that Passover can be celebrated the following month. If the barley is not ripe, they report that Passover will be delayed, and Karaites around the world — as well as their followers — add an extra month to their calendars. The result for everyone is that Passover stays in the spring, **although you have some people in some years celebrating a month later than others**. …" - https://fascinatingtales.wordpress.com/2010/03/13/a-short-comparison-of-the-rabbinical-and-karaite-hebrew-calendars/

The change of the Karaites in the 13-14th century:

"... In regard to law, **Aaron** was better versed in rabbinic halakhah than any previous Karaite, and he **suggested a reevaluation of the past that permitted a closer examination of rabbinic literature. Thus he regarded the rabbinic tradition as Jewish tradition, worthy of halakhic use as long as it did not conflict with primary Karaite principles**. [9] In this way, Aaron is more explicit that Yefet ben 'Eli ha-Levi in appropriating rabbinic terms and halakhic sources. **In fact, in a significant break with a central Karaite tenet, he authorized observance according to the Rabbanite calendar, thus obviating direct springtime observation of the fields in Palestine in order to determine intercalation. [10]** Aaron, however, does not directly address historigraphical issues or make explicit historical claims.

The other significant Karaite author of this period is Aaron be Elijah (d. 1369), who carries the appellation "the Nicomedian," indicating his provenance or place of domicile, but is referre to by the Karaites as Aaron the Younger, to distinguish him from the earlier Aaron. [11] This Aaron is one of the most important of Karaite thinkers. His three major works form a complete presentation of Karaite thought: the philosophical work 'Es Hayyim (1346); his code of Karaite law, Gan 'Eden (1354); and the Torah commentary Keter Torah (1362). [12] … **[10] Bowman, Jews of Byzantium, 141. The text (Mivhar, Exodus 15b) is excerpted and translated by Bowman, Jews of Byzantium, no. 28, 233.** ..." **- Karaite Judaism and Historical Understadning by Fred Astren, page 219 -** https://books.google.as/books?id=mCdpqhKuKqEC&printsec=frontcover#v=onepage&q&f=false

"... **In the 7th and 8th cents**., again, Judaism in the East was disturbed by the rise of various **sects, many of which refused to recognize the existing calendar. One of its outstanding assailants was Anan b. David, the founder of Karaism** (2nd half of the 8th cent.), **who abandoned the method of computation, as being repugnant to Scripture, and reinstated that of lunar observation (see art. [page 118-199] KARAISM)**. ... **He is also said to have maintained that the intercalary month might be inserted as legitimately after Shebat as after Adar** (Kirkisani, Kitab al-amwar, ed. Harkavy, p. 313, l. 7; al-Biruni, Chronology of Ancient Nations, ed. Sachan, Leipzig, 1876-78, p. 59 [Arab. text] = p. 69 [Eng. tr.]) One of Anan's successor's, Benjamin al-Nahawendi (9th cent.), states that there are two kinds of months: religious or lunar months of 29 or 30 days, which serve to fix the dates of feasts and fasts, and civil or solar months of 30 days. ... Against all these sectaries and heretics a stand was made by the Gaon Saadya b. Joseph al-Fayyunmi (892-942). In order to safeguard the existing system of calendar, he broached the remarkable theory that it was of immemorial antiquity, and that months and festivals had always been determined by calculation. He maintained that observation of the moon was introduced only in the time of Antigonus of Socho (3rd. cent.

B.C.), as heretics had arisen who questioned the accuracy of the calculations, and that this step was taken simply to show that calculation and observation were in perfect accord (see REJ xliv. 176). 2 **It was an easy matter for the Karaites to quash this theory by means of data from the Talmud** (cf. Poznanski, JQR x. 271; also The Karaite Literary Opponents of Saadish Goan, London, 1908, passim), **and the majority of Rabbinical authorities had likewise to admit that Saadya's contentions were absurd**.

... But even Ben Meir never ventured to propose a return to **the method of lunar observation**.

The sole adherents of the latter were the Karaites, who had reverted in all respects to the ancient practice of determining the time of new moon by observation, and intercalating a thirteenth month when required by the state of the crops, i.e. the ripening ears ('Abib). One of the earliest of that sect, Daniel al-Kumisi, held, indeed, that all recourse to astronomical calculation was mere cloud-peering and star-gazing, quoting against it Dt 18 [10] (Harkavy, Studien u. Mitteilungen, VIII, i. 189), and **his example was followed by nearly all the Karaites**. Only if the atmospherical conditions rendered observation impossible was it allowable to resort to approximate calculations (Heb. רקרכה, cf. Bornstein, Chronological Data, p. 38). **Not till the 14th cent. did they accept the nineteen-year cycle, and even then only for regions far away from Palestine, such as Byzantium, the Crimea, Poland., etc. In Egypt, for instance, as laste as the 17th cent., we still find the practice of intercalating a supplimentary month as necessity required (cf. Gurland, Ginze Israel, Lyck, 1865. i. 5)**. But the Karaites, scattered as they were in various countries, fell into confusion in the matter, and celebrated the same festival on different days. **They were thus compelled gradually to fall back upon the expedient of calculation, and to construct astronomical tables for the purpose**. ..." **- Encyclopedia of Religion & Ethics, Edited by James Hastings, M.A., D.D., Fellow o the Royal Anthropological Institute, Member of the Council of the Palestine Exploration Fund, Editor of 'Dictionary of the Bible' and 'Dictionary of Christ and the Gospels', with the assistance of John A. Selbie, M.A., D.D. and other scholars. Volume III, Burial - Confessions, Edinburgh: T. & T. Clark, 38 George Street, New York: Charles Scribner's Sons, 153-157 Fifth Avenue, 1910, pages 118-119 [139-140] -** https://archive.org/details/EncyclopediaOfReligionEthicsV03BurConHastingsSelbie1910/page/n139/mode/1up?q=Calendar https://archive.org/details/EncyclopediaOfReligionEthicsV03BurConHastingsSelbie1910/page/n140/mode/1up?q=Calendar

Bob Pickle – Pickle Publishing:

http://www.pickle-publishing.com/papers/karaite-reckoning-1844.htm

Karaite Reckoning vs. Rabbanite Reckoning

Was October 22 the Right Date, or Was It September 23?

by Bob Pickle

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The Problem

A number of critics today question the conclusions of Millerites in 1844 that the Jewish Day of Atonement (Yom Kippur) that year would occur on October 22. Indeed, the present author perhaps 15 years ago perused an 1844 almanac in the Auburn University library, and discovered that it listed September 23 as the date for Yom Kippur. But that is to be expected.

Millerites in 1844 used the reckoning of Karaite Judaism to come up with the date of October 22. **Karaism typically kept their feasts a month later than other Jews**. However, the critics claim that the Karaites were no longer using their special form of reckoning in 1844. Is this true? And even if it were true, what would be the correct date for Yom Kippur in 1844, biblically speaking?

We begin by discussing the reasons behind the differences of the Karaite Jewish calendar.

Of Karaism and Calendars

Toward the end of the 8th century AD, a back-to-the-bible movement in Judaism arose in opposition to Rabbanite Judaism. It is called Karaism (or Caraism). The Rabbanites followed the traditions of the Talmud in addition to the Scriptures, but the Karaites abandoned all such traditions and went just by Scripture. This necessitated differing from other Jews in the manner in which they kept their calendar, and this meant that they often kept their festivals in different months than other Jews.

The Julian and Gregorian Calendars are solar calendars. They are tied to the number of days that it takes for the earth to revolve about the sun. Moslems, on the other hand, have a lunar calendar, one that is tied to the number of days that it takes for the moon to revolve around the earth.

While the earth revolves around the sun once every 365.242199 days, the moon revolves around the earth once every 29.530588 days. In a lunar calendar, about half the months are 29 and about half are 30 days long. 12 of such months would add up to about 354 days, about 11 days short of a solar year.

The Julian and Gregorian calendars keep in time with the seasons though an intercalary day (Feb. 29) every 4th year, commonly called a leap year. The Gregorian calendar skips three of these every 400 years, and is thus more accurate than the Julian calendar.

The Islamic calendar uses no intercalation. Thus it falls behind the seasons 11 additional days every year. After 33 years or so, their months have rotated through the seasons until they are back to where they were before.

The Jewish calendar uses an intercalary month. In a leap year, which occurs about 7 times every 19 years, the 12th month Adar is followed by a second Adar, and this postpones the beginning of the first month of Nisan till the following month.

Moslems and Karaites begin their months when the new crescent moon is first visible. This may

occur, weather permitting, 18 hours or more after the astronomical new moon. Sightings are attempted soon after sunset. If the new crescent is large enough, and is far enough away from the setting sun, and at the right angle, then it will be seen and the new month will be declared to have begun.

The Bible specifies that the Passover must be celebrated during the first month. It also specifies that on the morrow after the sabbath after the Passover (differing interpretations identify this as either a Sunday or the 16th of Nisan), a sheaf of ripe barley was to be waved before the Lord (Lev. 23:10-12). Up until the 2nd century AD, Rabbanite Judaism added their intercalary months in such a way that there was always ripe barley for Passover. After that point, they relied solely on mathematical calculations tied to the equinox, and totally disregarded whether the barley was ripe or not. Thus they were not following the Scriptures in the matter of when to begin their years.

When Karaism arose, it reverted back to the original way of calculating the beginning of the year. You can read more about this matter at www.karaite-korner.org. Particularly interesting are Abib (Barley), Abib FAQ, and Ancient Abib Reports.

October 22, Karaism, and Snow

Beginning in the summer of 1844, Millerites in general, though not William Miller himself, became convinced that Christ would return on October 22 of that year, what was considered the Day of Atonement by Karaite reckoning. This idea was first presented by Samuel S. Snow. Critics today deny that the Karaites were still using their special reckoning in 1844. Thus, it is claimed, this Millerite date, and the subsequent date used by Seventh-day Adventists for the beginning of the antitypical Day of Atonement, is flawed.

A key piece of evidence that is used is this quote, written in 1860:

> And for some time now the quest for the Abib has been abandoned even in the Land of Israel and they [the inhabitants of Israel] intercalate years using the above mentioned system [i.e. the 19 year Rabbinic cycle] like we do outside of Israel, [this is] against the legal decision of the Rav [i.e. Baschyatchi] and the Hachamim [mentioned in the above quoted passage of Aderet Eliyahu] perhaps in order to unite with all the communities and so that we will not have a disagreement between them and us in fixing the year. (From "Gefen Ha'Aderet", Shlomoh ben Afedah Hacohen, Israel 1987, pp.22-23 (written in 1860) [translation from the Hebrew by Nehemia Gordon, square brackets added by translator for clarity.])

That Karaites afar from Palestine were using Rabbanite reckoning long before 1844 is indeed true. And at some point prior to 1860, apparently even Karaites in Palestine were as well. But how long before 1860? The history is difficult to trace back from our day.

> As late as 1641 we learn from a Karaite pilgrim from the Crimea that the Karaites of the Middle East still followed the Biblical calendar and that in that year they celebrated all the holidays one month after the Rabbanites. (*Karaite Korner Newsletter* #6: Biblical Holidays 1999)

For now, we will say that at some point between 1641 and 1860, Karaites in Palestine started using Rabbanite reckoning. Yet regardless of what the Karaites were or were not doing in 1844, what was the true date for the Day of Atonement, biblically speaking? The question is difficult to answer without detailed crop reports from that year, but we know what the barley crops are

like in recent years, thanks to Karaite leader Nehemia Gordon.

Yom Kippur, 1999

In 1999 his newsletter declared:

According to the Abib (barley) and the New Moon the Biblical Feasts and Holidays in 1999 fall out on the following dates:

* October 11, 1999 Yom Teruah (Day of Shouting)
*** October 20, 1999 Yom Kippur (Day of Atonement)**
* October 25, 1999 Hag HaSukkot (Feast of Booths)
* November 1, 1999 Shemini Atzeret (*Ibid.*) (bold added)

October 20 is awfully close to October 22. But the average Jew kept the Yom Kippur in 1999 a whole month earlier.

Concocted by Snow?

Back to the Millerites of 1844. Some critics have claimed that Samuel Snow concocted the idea of Yom Kippur being in October so that he would have longer for his message to take effect. This is not true, for Millerites were well aware of Karaite reckoning before Snow came around with his message the summer of 1844:

Now **there is a dispute between the Rabinical, and the Caraite Jews, as to the correct time of commencing the year**. . . . The Caraite Jews on the contrary, still adhere to the letter of the Mosaic, and commence with the new moon nearest the barley harvest in Judea; and **which is one moon later than the Rabinical year**. The Jewish year of A D 1843, as the Caraites reckon it in accordance with the Mosaic law, therefore commenced this year with the new moon on the 29th of April, and the Jewish year 1844, will commence with the new moon in next April, when 1843 and the 2300 days, according to their computation, will expire. (***Signs of the Times*; June 21, 1843; p. 123**)

While Miller himself never espoused such dating, principal Millerite leaders did. Thus the idea of using Karaite reckoning wasn't something concocted by Snow. Notice also that if the Jewish year of 1844 began with the new moon of April, Yom Kippur, a little over six months later, would land on October 22, not September 23.

In a discussion of the 70 weeks of Daniel 9, we read:

In an "Economical Calendar" of Palestine, which has been prepared with the greatest care, is the following remark under the month commencing with **the new moon of *April***. "Wheat, zea or spelt and ***barley* ripen**." (***Signs of the Times*; Dec. 5, 1843; p. 134**)

In this article is a good bit of material dealing with the Karaite form of reckoning. Much of this was repeated, with some additions, in the March 20, 1844, issue, after the *Signs* had changed its name to the *Advent Herald and Signs of the Time Reporter.* But the *Signs* a.k.a. *Advent Herald* wasn't the first journal to publish comments along these lines:

In an article on the Jewish year, published in the Cry of April 27, 1843, Bro. Whiting says: "The rabbinical calculation makes the first day of Nisan commence with the new moon *nearest* the day on which the sun enters Aries, on the vernal equinox. It ought,

however, to be observed, that **the Caraite Jews maintain that the rabbins have changed the Calendar**, so that, to present the first fruits on the 16th of Nisan would be impossible if the time is reckoned according to the rabbinical calculations, **since barley is not in the ear at Jerusalem till a month later**. **The accounts of many travelers confirm the position of the Caraites.** (***The Midnight Cry*; Oct. 11, 1844; p. 117**) (bold added)

So well over a year before Snow got going, Millerites were talking about Karaite reckoning, and even claiming that "many travelers" to Israel had confirmed the fact that the barley is not ripe for Passover the way the Rabbanites calculate the beginning of the year.

Mr. E. S. Calman

Now we need to investigate the question of what were the Karaites doing in 1844. We have the testimony of Shlomoh ben Afedah Hacohen that long before 1860 the Karaites of Palestine has given up their form of reckoning the commencement of the year. This must be balanced with the following, from an article which was quoted in part by the **Dec. 5, 1843, issue of *Signs* and the March 20, 1844, issue of *Advent Herald***:

The following is a communication from Mr. Calman, written as long ago as 1836 . . . . (*American Biblical Repository*, April 1840, p. 398)

This Mr. Calman was a converted Jewish Rabbi who at the time of writing was about to return to Jerusalem from Beirut where he was recovering his health. Before going to Beirut:

Having left England, under the patronage of a few private individuals, as a missionary to the Jews in the East, he had proceeded first to Baghdad and then to Jerusalem . . . . (p. 400)

Calman's article is critiquing a book written by a Ridley Herschell, with which he differs on some points.

You must not, for a moment, suppose that I mean to charge Mr. H. with falsehood. Far from it; for I must acknowledge that before I became acquainted with the Judaism of the East, or rather, before I had thoroughly looked into the state of religion and morals among them, in consequence of my labors here for the benefit of their souls, my own views were nearly like those of Mr. H. (p. 410)

Judging from his learning, and his personal acquaintance with Jewish affairs in the Middle East, one would think that Mr. Calman should know what he is talking about.

One Month Too Early

Notice carefully what the very first point he covers is, in the lengthy remainder of his article:

I will begin by stating one fact of great importance, of which I was totally ignorant before I came to this country, **which will prove that the *seasons of the festivals*, appointed by God for the Jewish nation, have been annulled and subverted by the oral law of the Scribes and Pharisees, which is now the ritual of the Jews**. (p. 411)

Mr. Calman considers the issue of "great importance," and learned of it only since arriving in

the Palestine. What immediately follows is a short description of the biblical requirement that the year begin when the barley is in a certain stage of ripeness. Then he says:

But, at present, the Jews in the Holy Land have not the least regard to this season appointed and identified by Jehovah, but follow the rules prescribed in the oral law, namely, by adding a month to every second or third year, and thus making the lunar year correspond with the solar. And when the 15th day of Nisan (*nisan*), according to this computation, arrives, they begin to celebrate the above-mentioned feast, although the *chedesh haabib* may have passed, or not yet come. **In general the proper season occurs after they have celebrated it a whole month, which is just reversing the command in the law**, which directs that the *chedesh haabib* precede the festival, and not the festival the *chedesh haabib*. Nothing like ears of green corn have I seen around Jerusalem at the celebration of this feast. (pp. 411, 412) (Hebrew transliterated)

Mr. Calman has thus informed us that "in general," Jews around 1836 were keeping their feasts one month too early. Therefore, just this point makes a good case for October 22 being the correct date for Yom Kippur in 1844, regardless of what the Karaites were doing.

Especially is this so when one considers the range of dates in which Rabbanite Jews were celebrating Yom Kippur at that time. Between 1800 and 1844, the earliest date for Yom Kippur was September 14 in 1842, and the latest date was October 14 in 1815. If "in general" the Rabbanite dates were a month too early, then certainly September 23, 1844, falling in the first third of this range of dates, should have been a month too early.

Karaites in Palestine

. . . regardless of what the Karaites were doing. But what were they doing?

The Caraite Jews observe it later than the Rabbinical, for they are guided by Abib, *abib*, and they charge the latter with eating leavened bread during that feast. I think, myself, that the charge is well founded. If this feast of unleavened bread is not celebrated in its season, every successive festival is dislocated from its appropriate period, since the month Abib, *abib*, is laid down in the law of God as the epoch from which every other is to follow. (p. 412) (Hebrew transliterated)

Though the Karaites of Palestine may have abandoned their form of reckoning by 1860, they were still at it in 1836. So says a knowledgeable former Rabbi who was there at the time. Thus it is entirely possible that they were still at it in 1844.

Conclusion

The case the critics have made today against the idea that October 22 was the correct date for Yom Kippur in 1844 has vaporized.

1. The idea that Snow concocted the idea of using Karaite reckoning is utterly false, as can be seen from contemporary documents.
2. Generally speaking, Jews in Palestine at that time were keeping the feasts a month too early, for they were starting their years so early that there was not enough time for the barley to ripen before Passover.
3. While the Karaite Jews in Palestine were likewise keeping the feasts too early in 1860, they were not in 1836, leaving open the possibility that they were also not in 1844.

4. Karaite records of what they were doing in other localities are not necessarily helpful, since those afar were using Rabbanite reckoning long before those in Palestine ceased to observe the barley harvests.
5. Even if the Karaites were using Rabbanite reckoning in 1844, it is still apparent that Rabbanite reckoning was almost without question a month too early that year.

Any continued criticism against the validity of the date of October 22 for Yom Kippur in 1844 is sheer speculation, unless of course someone turns up an 1844 crop report for Palestine. If such a crop report did turn up, and if it showed that the barley had entered the Abib stage by March 20 in those cold, pre-global warming days, then and only then would the matter be settled that September 23 was the true Day of Atonement for that year.

Karaite Korner:

https://web.archive.org/web/20040226014054if_/https://www.karaite-korner.org/ancient_abib_reports.shtml

https://www.karaite-korner.org/holidays_1999.shtml

Abib in the Biblical Calendar

The Biblical Year begins with the first New Moon after the **barley** in the Land of Israel reaches the state in its development which the Bible calls "Abib". Only by fixing the calendar in accordance with the barley crops can we fulfill the commandment to "Keep the Month of the Abib" (Dt 16,1) and to celebrate Hag HaMatzot (Feast of Unleavened Bread) "at the time of the month of the Abib, because in the month of the Abib you went out of Egypt" (Ex 34,18).

One characteristic of Karaism throughout the generations was that it always clung to the Biblical precept to "Keep the Month of the Abib". Till this very day every Karaite takes an oath "to keep the holy Holidays of YHWH according to the observation of the moon and the finding of the Abib in the holy Land of Israel". Throughout the Middle Ages great effort was made to send messengers to Palestine to check on the state of the barley crops and it was not uncommon that the Karaites would celebrate the holidays one month after the Rabbinites. **As late as 1641 we learn from a Karaite pilgrim from the Crimea that the Karaites of the Middle East still followed the Biblical calendar and that in that year they celebrated all the holidays one month after the Rabbanites**.

Most Karaites today have adopted the Rabbanite "19-year cycle". Instead of fixing the First Month according to the barley crops (Abib), the 19-year cycle arbitrarily sets every 2nd or 3rd year as a leap year. Those Karaites who adopted the Rabbanite 19-year cycle did so with the belief that it accurately approximates the Abib in the Land of Israel. Indeed the "19-year cycle" was invented to approximate the Abib at a time when the Rabbanites had difficulty getting reliable reports from the Land of Israel. After all, the Rabbanites do not deny that it is the state of the barley crops which determines the date of Passover (see Sanhedrin 11a). Yet actual observation of the barley crops has proven that the "19-year cycle" is often in error and does not always give the Month of the Abib as the month for Passover. In recent years a growing movement of Abib keepers has begun to investigate the state of the barley crops in Israel. **In many of the years since we have begun checking the barley, the Rabbanites and most of those who call themselves "Karaites" celebrated the Biblical Holidays one month too early**!

It is important to keep all of the Biblical Feasts and Holidays in their proper time as it is written "These are the Holidays (Mo'adim) of YHWH, holy convocations which you will call in their appointed times" (Lev 23,4). Keeping the upcoming Hag Ha-Sukkot (Feast of Booths) is especially important as we are warned explicitly of the consequences of not observing this Holiday:

"And it will be that whoever will not go up of all the families of the earth to Jerusalem to prostrate to the King, YHWH Tzevaot, there shall be no rain upon them... there will be the plague with which YHWH smites the nations that will not go up to celebrate the Feast of Booths (Hag Ha-Sukkot)." (Zechariah 14,18-19)

Abib-based Calendar in 1999

According to the Abib (barley) and the New Moon the Biblical Feasts and Holidays in 1999 fall out on the following dates:

- October 11, 1999 Yom Teruah (Day of Shouting)
- **October 20, 1999 Yom Kippur (Day of Atonement)**
- October 25, 1999 Hag HaSukkot (Feast of Booths)
- November 1, 1999 Shemini Atzeret

Work of any form is strictly forbidden on these days. Please note that each holiday begins at sunset on the previous Gregorian calendar day listed and lasts until the following sunset (for example the Yom Teruah Holiday starts on October 10th at sunset and lasts until October 11th at sunset).

The above dates are based on the visibility of the New Moon and the Abib (barley) in the Land of Israel. **Both the Rabbanites and most "Karaites", will be celebrating the Biblical holidays one month before their proper time because they follow the Rabbanite 19-year cycle and not the Abib in the Land of Israel**.

Read more about the Abib and peruse this year's Abib reports at: Abib in the Hebrew Bible

Read more about the Biblical Holidays at: Karaite Holidays

Samuel Sheffield Snow:

[S. S. Snow, 7th Month Movement, AD 27, 31, 34; 1844]

"... We come now to an examination of chronological dates. And let it not be forgotten that, as we have proved, the 70 weeks must have commenced on the 10th day of 7th month. The date of the *year* assigned for their commencement is B. C. 457. There has been some diversity of opinion among chronologists, as to the correctness of that date; but the majority of standard writers on chronology have agreed on that as the true date. Not only so, but recent investigations have resulted in its confirmation. Among other testimony on this point, we give the following, from an article on prophetic chronology, by N. N. Whiting, published in the *Advent Shield*, No. 1:

"According to the Edinburgh Encyclopedia, there was an 'Eclipse of the sun, April 30, B. C. 464, which was followed by the assassination of Xerxes by Artabanus.' Artaxerxes succeeded Xerxes. Hence we may fix his accession to the throne between the months which have been named, (July and November,) in the year B. C. 464. His first year would, therefore, embrace part of 464 and part of 463 B. C. Nisan (the first month) in his year consequently, falls in B. C.

463. His seventh year would commence in B. C. 458, (not earlier than Ab, the fifth month,) and end B. C. 457. And, therefore, the first day of the first month, (Nisan) when Ezra left Babylon, was in the same year, B. C. 457."

"The commencement of the reign of Artaxerxes can be ascertained by another process.

"The battle of Arbela put an end to the Persian monarchy. This battle was preceded by an eclipse of the moon, which occurred September 20th, B. C. 331, eleven days previous to the battle. See Arrian's Life of Alexander, B. III., chap. 7; Quintus Curtius, B. IV. chap. 39; Plutarch's Life of Alexander, and Fugreson's Table of Eclipses, in his Astronomy. The Canon of Ptolemy furnishes a history of the kings of Persia, with the period of each reign. He omits those who did not hold the throne a full year, by reckoning the months of their reign partly to the preceding and partly to the succeeding monarch. Thus Xerxes II. and Sogdianus began to reign B. C. 224. The former reigned two months, and the latter seven. Neither are named by Ptolemy; still these nine months, being applied to the reign of Artaxerxes Longimanus and Darius Nothus, no time is actually lost by his computation. Availing ourselves of the date of the battle of Arbela, which has been noticed, we can employ the Canon, and ascertain the era when Artaxerxes took the crown, by reckoning *backward*.

Darius Codomannus	reigned	4 years	to B.C. 331.
Arses,	do.	2	do.
Darius Ochus,	do.	21	do.
Aetaxerxes Mnemon,	do.	46	do.
Darius Nothus,	do.	19	do.
Sogdianus,	do.	00	7 months.
Xerxes II.	do.	00	2 months.
Artaxerxes Longimanus,	do.	40	3 months.
		133	00 years from B. C. 331,

to the beginning of the reign of Artexerxes. If we add 133 to the year B. C. 331, we learn the result 464 B. C."

Thus we see that by two different methods, including both Astronomical and Historical proof, we arrive at the same result, viz., that Artexerxes began his reign in the year B. C. 464, and, consequently, that his *seventh year* commenced in the year B. C. 458, and embraced a part of the following year. It follows, therefore, that Ezra left Babylon in the first month of B. C. 457, and the commandment went forth in the seventh month of the same year. From that point, 2300 years terminate in the seventh month, A. D. 1844. The next point to be considered is the date of the commencement of our Lord's public preaching. This is a point of great importance, as it marks distinctly the termination of the sixty-nine weeks and the beginning of the last week of the seventy. And if, after a careful examination, we find it to harmonize with B. C. 457, which has been ascertained to be the true starting point, it will serve to confirm that date, and make 'assurance doubly sure.'

In arriving at that date several steps are necessary. And first we will notice the fact that there was a difference of about six months between the ages of John the Baptist and our Lord. As proof of this, see Luke 1:24-37. In the next place let it be understood that John was a Levite, and of the order of the priesthood, Luke 1:5. According to the Law his ministry could not commence until he was thirty years of age: see Numbers 4:3, 23, 30, 35, 39, 43, 47; 1

Chronicles 23:3. As the birth of Jesus could not have been *later* in the year than *December*, the birth of John could not have been later than the *preceding June*. He was, therefore, thirty years old in the spring or in June, when he must have begun his ministry.

This was in the fifteenth year of Tiberius Casar---not of his *sole reign*, but of his *administration*, reckoned from the time when he was associated with his uncle Augustus in the government. The following remarks on the subject are from Horne:---'We learn from the Roman historians that the reign of Tiberius had *two* commencements: the *first*, when he was admitted to a place in the empire, (but without the title of Emperor,) in August, of the year 764, from the foundation of the city of Rome, three years before the death of Augustus; and the *second*, when he began to reign *alone* after that Emperor's decease. It is from the *first* of these commencements that the *fifteenth* year, mentioned by St. Luke, is to be computed, who, as Tiberius did not assume the imperial title during the life of Augustus, makes use of a word which properly marks the nature of the power exercised by Tiberius, namely, "In the fifteenth year *tés hégemonias* [i.e. of the *administration*] of Tiberius Casar,"' etc. Intro. B. I. p. 564.

Augustus died August 19th A. D. 14. And as Tiberius was united with him *three years before*, his *administration* must have commenced in August A. D. 11. From that point fourteen full years extend to August A. D. 25, when, of course, his *fifteenth* year began, which, reaching to August A. D. 26, would necessarily embrace that point of time at which John began his ministry. We come, then, to this result, that the ministry of John the Baptist began in the *early part* of A. D. 26.

Our Lord, being about six months younger that John, was thirty years of age in the autumn or in December following. About that time he was baptized; see Luke 3:21-23. After his baptism he attended a passover feast at Jerusalem; see

John 2:3, 23. This was in the Spring, and, as it was the *first* spring *after* his baptism, must certainly have been in A. D. 27. *After this* he came into the land of Judea with his disciples, where he *tarried* and baptized. At the *same time* John was baptizing in Enon, *not* being *yet* cast into prison; see John 3:22-24. We may, therefore, rest assured that as late as the summer or autumn of A. D. 27, John's imprisonment had not taken place.

But Jesus did not commence the confirming of the covenant, by his *public preaching* and his *public miracles*, until *after* the imprisonment of John. Matthew 4:12, 17, 'Now, when Jesus had heard that John was cast into prison, he departed into Galilee. From that time Jesus began to preach, and to say, Repent: for the Kingdom of heaven is at hand.' Mark 1:14, 15 'Now, after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God, and saying, The time is fulfilled, and the kingdom of God is at hand; repent ye, and the believe the gospel.' Acts 10:37, 'That word I say, ye know, which was published throughout all Judea, and began from Galilee, after the baptism which John preached.' Thus Matthew, Mark, and Peter, all testify that the public proclamation of the gospel by our Lord, began soon *after* the imprisonment of John. As that must have occurred in the summer or autumn of A. D. 27, the public preaching of Christ, accompanied by the confirmatory. Proofs of miracles publicly wrought, by which he was fully manifested to Israel and proved to be the true Messiah, did not commence till the autumn of A. D. 27. And that, it is very evident, must have been the *true date*.

But will this harmonize with the date B. C. 457? Let us see. From one point to the other there must be 69 weeks, i.e. 483 years. Suppose, then, the period to have embraced the whole of B. C. 457, there would then be needed 26 full years to make it complete. It would then extend from the first day of B. C. 457 to the first day of A. D. 27. But, as we have clearly proved, the period began on the 10th day of the 7th month. A part of B. C. 457 is not, therefore, to be included in

the reckoning, and this deficiency must be made up by the addition of a part of A. D. 27. We see, then, that these two dates agree, and the 69 weeks which commenced in the 7th month B. C. 457, terminated in the 7th month A. D. 27. Then Jesus began to '*confirm the covenant*,' and on the 10th day of the first month of A. D. 31, he caused the sacrifice and oblation to cease, and four days after that the nailed the hand writing of ordinances to his cross.

The argument of Ferguson, that the death of our Lord must have occurred in A. D. 33, is not valid. It is based upon the assumption that the Rabbinical Jews are correct in their mode of reckoning the year. Were that true, the argument would be perfect and irrefutable. The crucifixion was evidently on Friday, the day before the Sabbath. See John 19:31; Mark 15:42. It was also on the day of the Passover; John 18:28. Now, admitting the Rabbinical Jews to be correct, we find by astronomical calculation, that the Passover full moon occurred on Friday, in the year 33, and not for several years before or after. But **the Caraite Jews accuse the others of corrupting the Law in this matter**, in other words, of adopting the customs of the heathen in their mode of reckoning time. And **on examination we find the charge to be just**. The Law imperatively required the presentation of the first-fruits' sheaf, or handful, as a wave-offering, on the 16th day of the first month. But if the year be commenced, according to the Rabbinical Jews, with the new moon in March, it would be impossible to obey this requisition of the Law. For the grain would not be ripe in the first month. **The Caraites, who adhere rigidly to the Law, usually commence the year one moon later than do the others**; the one class regulating their year by the vernal equinox, after the manner of the Romans,—the other by the ripening of the barely harvest, according to the requirements of the Mosaic Law. **The Caraite computation is consequently correct; and the argument of Ferguson, based upon the Rabbinical reckoning, falls to the ground. The death of our Lord was not, therefore, in A. D. 33**.

But let us see if it was not **in A. D. 31**. In the first place let us understand and remember, that the passover was *always* either on the day in which the moon came to the full, or the day following. This would depend upon the point of commencement of the month. The Jews began their months with the first visible appearance of the new moon. When its change took place early in the morning it would be visible the same evening, and the first day of the month, would be the day following. And as there are between fourteen and fifteen days from the change of the moon to the full, and the passover was always the fourteenth day of the month, it would, in this case, occur on the very day of the full moon. But when the moon changed at a later hour in the day, it could not be visible the same evening. In that case the first day of the month would be the *second* day after the moon's change, and, consequently, the fourteenth day of the month would be the day following the full. **We find upon examination that this must have been the case with the Caraite first month, A. D. 31**.

We find also, that in A. D. 33 the full moon was on the 3rd day of April. From one full moon to another are about 291/2 days. **The Caraite passover in that year would be on the 3rd day of May. As the lunar months fall behind the solar 11 days every year, so, in reckoning *backward* from A. D. 33 to A. D. 31, there must be an *addition* of 11 days to each year, making, for the two years 22 days. We see, then, that as in A. D. 33 the full moon was on the 3rd of May, it must have occurred on the 25th of May in A. D. 31. The true passover day must therefore have been either the 25th or 26th of May in that year**.

Again, in the Appendix Townsend's arrangement of the New Testament will be found a very accurate table, exhibiting the time of the occurrence of the passover (according to the Rabbinical Jews,) during our Saviour's life. In that table it is placed for A. D. 31, Tuesday, April 25th. Assuming this as undoubtedly correct, we shall find that 291/2 days, which make a lunar month, extend to Thursday, May 25th. And as there is a small excess over

291/2 days in a lunar month, and also over 11 days to a year in the precession of the moon's changes, it came to the full in the latter part of the day. Consequently the passover was on the day following, which was *Friday*. We come, then, to this conclusion, that our Lord was crucified, on Friday, May 26th, A. D. 31. S.

(To be continued.) ..." **[The Jubilee Standard Volume 1; May 29, 1845; Volume 1, New York City, Thursday, Number 12., [section] Prophetic Chronology Continued – Samuel Sheffield Snow]** - http://text.egwwritings.org/publication.php?pubtype=Periodical&bookCode=JUBST&lang=en&collection=15&section=all&QUERY=Jubilee+Snow&resultId=1&year=1845&month=May&day=29

Millerites, Adventists and those before 1844 and the Day of Atonement, Yom Kippur:

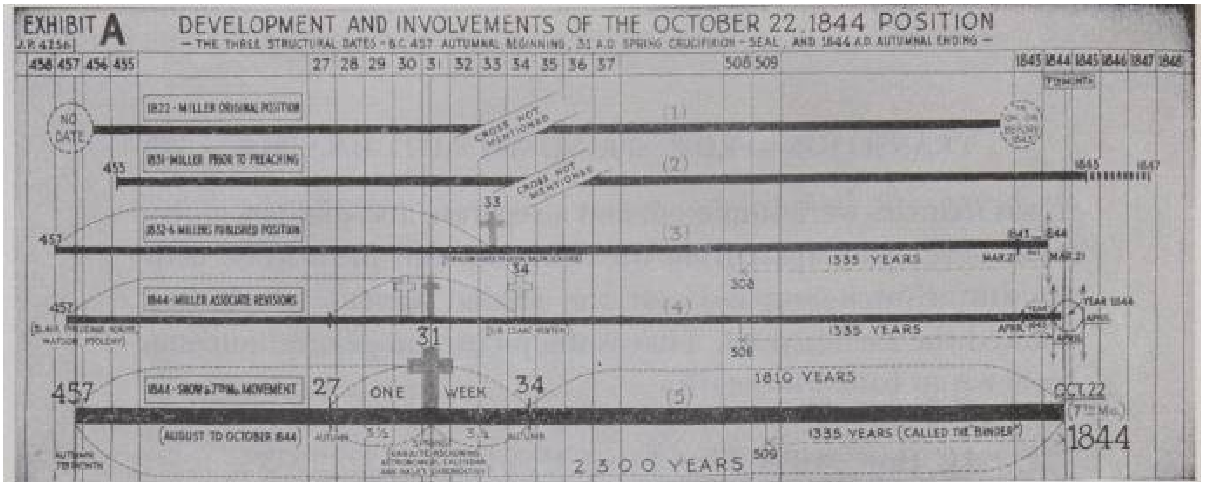
See Chart - https://media1.whiteestate.org/legacy/apl/graphics/PFF4/PFF4_CH38_P01.jpg

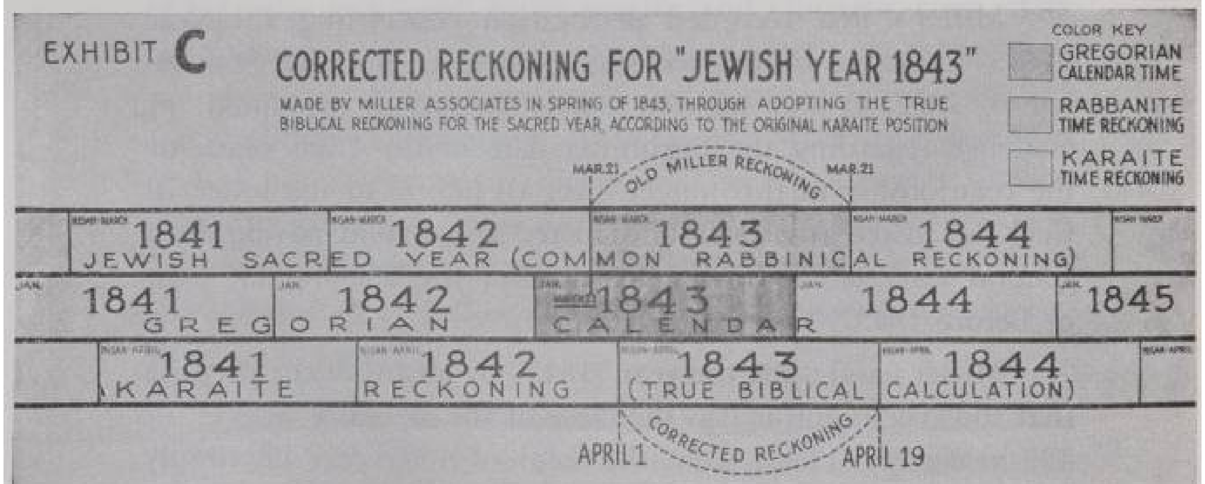
Alternatively here - https://archive.org/download/awhn-karaite-millerite-1843-44-reckoning-exhibbits-pff-4-ch-38-p-01/AWHN%20-%20Karaite%20-%20Millerite%201843-44%20Reckoning%20Exhibbits%20-%20PFF4_CH38_P01.jpg

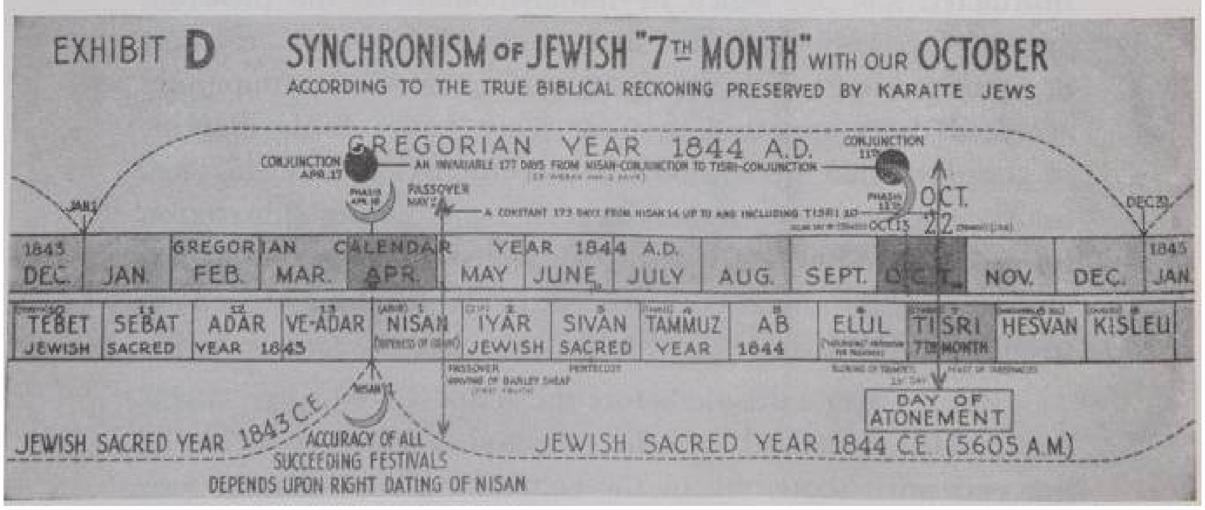
"... Exhibit A (upper): progressive revisions by Miller and associates of the three key dates of the 2300-year prophecy, Occurring between the years 1822 and 1844. The heavy lower line represents the considered and final position or exposition, in the seventh-month movement. Their findings were the result of years of patient and intensive research

exhibit C (center): diagram showing Miller's early erroneous dating for the Jewish Sacred year "1843," as from equinox (march 21, 1843) to equinox (march 21, 1844), in relation to the gregorian years, and then showing the final revision, **After much study, to April 19, 1844, as the first day of the first month (Nisan) of the year "1844." This was based on the restored mosaic reckoning, Brought to their attention by the karaite calendation**

exhibit D (Lower): **synchronization of the first and seventh Jewish months (Nisan and Tishri), With our April and October, and the method of calculating the time between the passover (Nisan 14) and the day of atonement (Tishri 10)** ..." **- The Prophetic Faith Of Our Fathers, Volume 4, Part II - Prophetic Exposition the Foundation of The Millerite Phase of the Second Advent Movement 1831-1844, Chapter Thirty-Seven: Transition From Spring To Autumn, 1844, II. How Miller First Fixed Upon The Year "1843", by LeRoy Edwin Froom, 1948, page 790/791**







"... 2. AUTUMNAL TYPES NOTED FIRST BY MILLER

Next, early in May, 1843, Miller called attention to the autumnal Hebrew festivals (the Day of Atonement and Feast of Tabernacles) as typifying the second advent, in contrast with the spring festivals (Passover, Unleavened Bread, and Pentecost), which were fulfilled in connection with the first advent. Here is his own statement: {1954 LEF, PFF4 795.1}

"All the ceremonies of the typical law that were observed in the first month, or vernal equinox, had their fulfillment in Christ's first advent and sufferings; but all the feasts and ceremonies in the seventh month or autumnal equinox, can only have their fulfillment at his second advent." 18 {1954 LEF, PFF4 795.2}

This printed declaration, with its elaborations, was frequently cited thereafter-especially in the latter half of 1844— as the real inception of the "seventh month movement" idea. 19 Some even looked with interest upon the seventh month in 1843. 20 But the later definite concept seems to have lain largely dormant until the early part of 1844. {1954 LEF, PFF4 795.3}

IV. Close of "1843" Shifted to New Moon of April

Pressure from opponents forced Miller's scholarly associates to study anew their position on, or understanding of, the Jewish year, and to probe deeply into its history. As a result, they were led to make the first correction in their calculation —which pertained to the exact time of the beginning and ending of the "Jewish sacred year," extending from spring to spring. {1954 LEF, PFF4 795.4} [796]

As far back as April, and then in June and December of 1843, and in February of 1844 21 months before Miller's original date expired for the ending of the "Jewish year 1843" at the time of the vernal equinox in 1844-his associates (Sylvester Bliss, Josiah Litch, Joshua V. Himes, Nathaniel Southard, Apollos Hale, Nathan Whiting, and others) came to a definite conclusion. **This was that the solution of Daniel's prophecy is dependent upon the ancient or original Jewish form of luni-solar time, and not upon the altered modern rabbinical Jewish calendar. (This is discussed in Prophetic Faith, Volume II, pp. 196-199.) They therefore began to shift from Miller's original date for the ending of the 2300 years (at the equinox in March), over to the new moon of April, 1844. 22 Early in this period of investigation, a Signs of the Times editorial declared**: {1954 LEF, PFF4 796.1}

"Now **there is a dispute between the Rabbinical, and the Caraite Jews, as to the correct time of commencing the year. The former [Rabbinical Jews] are scattered all over the world, and cannot observe the time of the ripening of that harvest in Judea. They therefore regulate the commencement of the year by astronomical calculations, and commence with the first day of the new moon nearest the vernal equinox, when the sun is in Aries. The Caraite Jews on the contrary, still adhere to the letter of the Mosaic law, and commence with the new moon nearest the barley harvest in Judea; and which is one moon later than the Rabbinical year. The Jewish year of A.D. 1843, as the Caraites reckon it in accordance with the Mosaic law, therefore commenced this year with the new moon on the 29th day of April, and the Jewish year 1844, will commence with the new moon in next April [18/19], when 1843 and the 2300 days, according to their computation, will expire. But according to the Rabbinical Jews, it began with the new moon the first of last April, and will expire with the new moon in the month of March next**." 23 {1954 LEF, PFF4 796.2}

They consequently reckoned that the last day of the Jewish year "1843" would close with the sunset of April 18, 1844. **Therefore the first day of the first month (Nisan) of "1844," true Jewish time, would have as its civil equivalent April 19, [797] though beginning actually with the sunset of April 18. Thus it should read April 18/19**. (See Exhibits C and D, page

790.) {1954 LEF, PFF4 796.3}

And Himes, writing after the spring equinox in 1844, declared that the real Jewish year "1843" had not yet actually expired: {1954 LEF, PFF4 797.1}

"After its [the Jewish year 1843] commencement, he [Miller] gave it as his opinion that the Lord would come some time between the 21st of March, 1843, and the 21st of March, 1844. This time has now passed by, and we are a few days beyond the time to which he believed the days might extend. . . . Although the Jewish year has not expired, but extends to the new moon in April, as we explained in our last, yet our time will be regarded by our opponents as having passed by." 24 {1954 LEF, PFF4 797.2}

This correction by the Millerites, of the beginning of the Jewish sacred year, was made deliberately and understandingly, on the basis of the original Mosaic stipulation, to which their attention was directed by the early Karaite contention in behalf of beginning the true sacred year with the "new moon of barley harvest" in Judea, 25 which usually fell in April. This was the basis for their designation of October as the seventh month, true Jewish time, for the Jewish sacred year. {1954 LEF, PFF4 797.3}

V. Crucifixion Date Corrected to A.D. 31

After the Millerite spring expectation, at the passing of the "Jewish year 1843," in April, 1844, the "Jewish year 1844" instead of the former "1843," in Adventist terminology became [798] the corrected and accepted terminal point for the 2300 years. Thus the Midnight Cry: {1954 LEF, PFF4 797.4}

"The Jewish year which synchronizes the nearest with A.D. 1843 must be a year, the greater part of which is contained within that year. This, therefore, must be the civil year commencing in October, 1842, and the ecclesiastical year ending April, 1844, nine months of each being included in A.D. 1843. The new moon in April being passed, we are consequently beyond 1843, not only Gentile, but Jewish, civil and ecclesiastical time, and are now in the year 1844, according to our chronology." 26 {1954 LEF, PFF4 798.1}

1. SHIFT END OF SEVENTIETH WEEK TO A.D. 34

Next came a correspondingly necessary and logical revision of the ending of the 70 weeks, from A.D. 33 over to 34, as the true terminus. 27 This change was effected by shifting the crucifixion date either back a couple of years-or forward to 34, as some at first were prone to do-on the authority of another group of chronologists. So Ferguson and the other A.D. 33 proponents 28 were abandoned because of the obvious error. 29 {1954 LEF, PFF4 798.2}

2. MAJORITY COME TO FAVOR "MIDST OF THE WEEK" CROSS

The majority now began to favor the A.D. 31 crucifixion date, advocated by William Hales, thus placing the cross in the "midst" of the seventieth week, 30 and citing Eusebius as a witness for the 31 date 81 Others, in this transition period, not clear on whether the "midst" 32 denoted the precise middle or a more elastic central period (30 or 31), nevertheless assumed the A.D. 34 terminus for the seventieth week, independent of the precise crucifixion date. 33 In any event, A.D. 34 now became the acknowledged terminus of the 70 weeks, harmonizing with the grand

terminus in "1844," not "1843." (Also on Exhibit A, page 790.) {1954 LEF, PFF4 798.3}

VI. Emergence of "Seventh Month" Movement Positions

Beginning first with an article written February 16, 1843, and continuing progressively throughout 1844, 34 Samuel S. Snow emphasized the autumnal Jewish seventh month, Tishri, as the true ending of the prophetic 2300-year span, with the beginning dated from the autumn of 457 B.C. As early as May, 1844, Snow wrote: {1954 LEF, PFF4 799.1}

"John's ministry began in the latter part of A.D. 26, and ended with the autumn of A.D. 27. Here commenced the week of the confirmation of the covenant, i.e., the establishment of the gospel as a divine system, by the mighty works of Christ. Three years and a half from this point brings us to the spring of A.D. 31, when our Lord was crucified in the 'MIDST [i.e., middle] of the week.' Three years and a half more, (the last half of the week,) during which the word or covenant was confirmed by them who had heard the Lord, (Heb. 2:3,) brings us down to the autumn of A.D. 34. ... {1954 LEF, PFF4 799.2}

"I believe this argument to be based on correct premises, and to be perfectly sound. What then is the conclusion? It must certainly be this: That as the 70 weeks ended in the autumn of A.D. 34, the remaining part of the 2300 days, i.e., 1810, being added, brings us to the autumn of A.D. 1844. . . . But I am confident, from the light I have received from God's blessed word, in those glorious types which he has given in mercy, for his children to understand, that our King and Saviour will appear in his glory in the seventh month of the Jewish sacred year." **35 [35] Samuel S. Snow, Midnight Cry, May 2, 1844, p. 353 (actually, p. 335). (Brackets in the original.)** {1954 LEF, PFF4 799.3}

This position reached its final printed form in the True Midnight Cry of August 22, 1844, published at Haverhill, Massachusetts, immediately following the epochal Exeter camp meeting. **36 Snow's argument was built upon the Karaite "true reckoning" for the sacred year-embracing both the "tenth day of the seventh month" ending, and an A.D. 31 spring crucifixion. Regarding the right year (1844) as now determined upon the basis of the outline prophecy periods, he set forth the specific day of the expected advent as October 22, our calendar equivalent of the tenth day of the seventh month [800] the Day of Atonement—in this Karaite calendar year. 37 From this he never deviates**. **[36] Advent Herald, Aug. 21, 1844, p. 20; Midnight Cry, Oct. 31, 1844, p. 140**. **[37] True Midnight Cry, Aug. 22, 1844. On Exeter camp meeting see pp. 810-814**.{1954 LEF, PFF4 799.4}

Ascertaining that the "new moon," or first day of the seventh Jewish month, Tishri, fell on October 13, then the tenth day of that seventh month would fall on October 22, as its civil equivalent—though technically beginning at the previous sunset. So it would actually be October 21/22, as every Jewish day, from sunset to sunset, embraces parts of two civil days which run from midnight to midnight. But as the bulk of the day coincided with October 22, that was commonly spoken of as its civil equivalent. {1954 LEF, PFF4 800.1}

Snow definitely shifted the date of the cross from the end of the seventieth week in A.D. 33, or 34, as still held by some, back to the prophetically specified "midst" of the seventieth week in the spring of A.D. 31. 38 For this he cited William Hales, Irish clergyman and writer on science, as his chief chronological authority, 39 along with the contrasting testimony of the rabbinical and Karaite calendars—the rabbinical involving A.D. 33, **and the Karaite A.D. 31**—as the only

Friday Passover falling within the circle of years embracing Christ's public ministry. 40 This was another determinative factor. {1954 LEF, PFF4 800.2}

Support for Snow's position grew slowly but steadily. 41 Thus it was that the second and third of the three great structural dates of the 2300-year span came finally to be determined and consistently maintained by those participating in the seventh-month movement-which will be discussed in the next chapter. But it is to be noted that the starting point— the 457 B.C. joint beginning of the 70 weeks and the 2300 years —was taken as established and axiomatic, and was never revised, altered, or changed throughout the Advent Movement, in the shiftover from 1843 to 1844. {1954 LEF, PFF4 800.3}

Picture 3: LEADERS IN THE VIRILE SEVENTH-MONTH MOVEMENT

VII. Snow-Initiator of Seventh-Month Movement

Before launching into the recital of the great seventh-month movement, let us first become acquainted with the two men who were in the forefront in bringing this remarkable development into being-the final phase of the Millerite movement. These were Samuel S. Snow of New York City, and George Storrs, usually associated with Albany, New York. {1954 LEF, PFF4 801.1}

SAMUEL S. SNOW (1806-1870) was born in Connecticut. Converted at seventeen, he joined the Congregational Church but later lapsed into infidelity. Early in 1840 his brother induced him to read a secondhand copy of Miller's Lectures, bought from a peddler, in the hope of helping Samuel's skepticism. This it did, and Snow soon became a close student of the Adventist writings. Later, after becoming an independent preacher, he began to herald the imminent second advent of [802] Christ. He was gripped by the tremendous truth that our Saviour is returning soon, and in 1843 offered his services to the Millerites, and was ordained by them at the Worcester, Massachusetts, Adventist Conference in 1843. 42 {1954 LEF, PFF4 801.2}

He held the usual positions on the great outline prophecies and their related time periods. But he made an intensive study of the Mosaic tabernacle service types, the chronology of the 70 weeks, and the crucifixion date, and was intrigued by them. In January, 1844, he invited J. V. Himes to New York City, to begin a course of lectures in Franklin Hall. And Snow himself grew in preaching power. However, in time friction developed locally over his conviction that the great 2300-year period would not end until the autumn, rather than by the spring, of 1844. And this criticism was despite the fact that in May of 1843 Miller had called attention through the leading Adventist papers to the types of the Mosaic law, and how the vernal types had been fulfilled exactly at the first advent. 43 {1954 LEF, PFF4 802.1}

Miller had expressed his conviction that the seventh month, or autumnal types, would be similarly fulfilled at the second advent. Snow, however, was more positive and specific, believing that the autumnal types would be fulfilled just as meticulously as to the day (the Day of Atonement) in connection with the second advent. At first he was not entirely clear as to the year—whether "1843" or "1844"—but he was fully persuaded as to the autumnal aspect. So in February, 1844, Snow began to present his convictions publicly, stressing the end of the 2300 years, and of the other periods of Miller's customary list, as destined to occur in the autumn of 1844. {1954 LEF, PFF4 802.2}

During January and February he had been preaching on the fall of Babylon and the coming of

the Lord, as the Bridegroom to the "marriage," on the tenth day of the seventh (Jewish) month, 1844. However, there was but little interest or response at the time. In April he located his family in Worcester and went to New York, where hostility had lessened [803] concerning the preaching of the seventh month of 1844— Miller's "Jewish year 1843" having then expired. After three weeks in New York, Brooklyn, and Newark he went on to Philadelphia upon request of George Storrs. In May he returned to Worcester, remaining until July 21. Then, by invitation, Snow preached that day in the large Boston Tabernacle on the text, "Behold, the Bridegroom cometh (on the tenth day of the seventh month), go ye out to meet him!" {1954 LEF, PFF4 802.3}

This began to arouse some from their apathy. But soon after, at the large Exeter, New Hampshire, camp meeting— August 12-17—he gave three remarkable discourses, to be noted more fully soon. The first was on the 1844 ending of the great prophetic time periods; the second on the Mosaic sanctuary service types, and their antitypical fulfillment in the Christian dispensation; and the third on the date of Christ's crucifixion in the "midst" of the seventieth prophetic week, which therefore brought an end of the 70 weeks in the seventh month of A.D. 34. And in consequence, the close of the 2300 years would similarly extend to the seventh month of 1844, which equated largely with the month of October. {1954 LEF, PFF4 803.1}

Snow's presentation, wholeheartedly received by the encampment, at first encountered marked reserve on the part of the prominent leaders not present at the camp. (Miller and Himes, it should be stated, were both out in Ohio at this time, and were troubled over this innovation back East.) The same attitude of coolness was true of the leading Adventist periodicals, which they controlled. Nevertheless, the "seventh month" message spread with seemingly irresistible power. One by one the outstanding leaders joined in the swelling chorus. {1954 LEF, PFF4 803.2}

Meanwhile, Snow had published the True Midnight Cry (four pages), at Haverhill, Massachusetts, on August 22, filled with brief but conclusive arguments. These were designed to prove the ending of the time periods and the fulfillment of the types of the atonement and the jubilee on the tenth day of the seventh month, of which the 22nd day of October, 1844, was recognized as its civil equivalent. This True [804] Midnight Cry was scattered everywhere in varying forms— in special reprints and incorporated as feature articles in the various papers. These were distributed, according to the record, by the "hundreds of thousands." {1954 LEF, PFF4 803.3}

This really amazing movement, starting at the Exeter camp, spread quickly throughout the other Millerite camps and general meetings. Preaching "the time," or the "definite time," as taught by Snow, was soon taken up by hundreds of Millerite leaders. Snow himself lectured continuously throughout the East. His last sermon before the Disappointment was given in the Boston Tabernacle to a turbulent crowd, agitated by hostile rowdies. Bliss and Himes were present. Snow then returned home to Worcester for the "appointed day." This will introduce Snow. And as George Storrs was perhaps second in influence in giving impetus to this seventh-month movement, let us become acquainted with him. {1954 LEF, PFF4 804.1} ..." **- The Prophetic Faith Of Our Fathers, Volume 4, Part II - Prophetic Exposition the Foundation of The Millerite Phase of the Second Advent Movement 1831-1844, Chapter Thirty-Seven: Transition from Spring to Autumn, 1844, III. Historical Development of Early Time Calculations, 2. Autumnal Types Noted First By Miller, by LeRoy Edwin Froom, 1948, pages 795.1 - 804.1 -** https://text.egwwritings.org/publication.php?

pubtype=Book&bookCode=PFF4&lang=en&collection=15&section=all&pagenumber=795

"... II. Snow's Evidence From Types Becomes Deciding Factor

Snow brought out four points: (1) Their correction of a previously recognized error in calculation had brought about the shift from "1843" to "1844"; (2) the 70 weeks of years both began and ended in the autumn; (3) the Mosaic tabernacle types indicate that the second advent will occur in the autumn, not in the spring, but on the Day of Atonement, or tenth day of the seventh month, just as the slaying of the Passover Lamb pointed to Christ's death on the fourteenth day of the first month; and (4) as the Passover crucifixion, the wave-sheaf resurrection, and the allotted time for Pentecost all came on the exact days prophesied, so, Snow continued, he believed the antitypical Day of Atonement will come on the exact day [814] specified. Then our great High Priest, Christ Jesus, will come out of the heavenly holy of holies, where He has been ministering, to bless His waiting people. That will also be the second advent. "Unto them that look for him shall he appear the second time without sin unto salvation." (Hebrews 9:28.) The conclusive logic of the presentation made a profound impression, and practically all on the encampment accepted it. 10 {1954 LEF, PFF4 813.4}

The next day his presentation was repeated by request, with greater clarity and detail. For example: Since Christ was crucified in the spring of A.D. 31, in the "midst" of the prophetic "week" of seven years, three and one-half years from the spring of 31 leads unquestionably to the autumn of 34. Therefore the 1810 remaining years of the 2300, calculated from the autumn of 34, must lead to the autumn of 1844. **And in this year the specific tenth day of the seventh month coincides, according to the Karaite Jewish method of calendation, with October 22 of the Gregorian calendar. (See Exhibits D and E, pages 790, 792.)** {1954 LEF, PFF4 814.1} ..." **- The Prophetic Faith Of Our Fathers, Volume 4, Part II - Prophetic Exposition the Foundation of The Millerite Phase of the Second Advent Movement 1831-1844, Chapter Thirty-Eight: Seventh-Month Movement Launched at Exeter, II. Snow's Evidence From Types Becomes Deciding Factor, by LeRoy Edwin Froom, 1948, pages 813.4 - 814.1 -** https://text.egwwritings.org/publication.php?pubtype=Book&bookCode=PFF4&lang=en&collection=15&section=all&pagenumber=813

"... 6. OCTOBER 22 THE DAY OF EXPECTATION

Himes, in committing himself, published this explanatory statement regarding the day of expectation: {1954 LEF, PFF4 820.5}

"If then we have definite time, we can get it only by the typical institutions, which were observed in a specified month, and the day of the [821] year. Of these we can only look to the Autumnal Festivals, in the seventh month of the Jewish year. This [Tishri] is the only month in which we can look for a fulfillment; and as the tenth day of this month is the only day in which the type of the coming of our High Priest can be fulfilled, we are shut up to this faith, and shall, by the grace of God, look for the event, and act accordingly. Our reasons will be given more at length in our next week's paper, to which we refer our readers." 33 **[33] Midnight Cry. Oct. 10, 1844. p. 108.**{1954 LEF, PFF4 820.6}

The last issue of the Cry before the fateful day, makes the bold announcement: {1954 LEF, PFF4 821.1}

"To THE PUBLIC: Our present position-the expectation that the Second Coming of Christ is to take place on the 10th day of the seventh Jewish month, which coincides nearly with October 22nd." 34 **[34] Ibid., Oct. 19, 1844, p. 136. Actually, as they recognized, it began at the previous sunset, on October 21. An investigation of leading newspapers all the way from Maine to Ohio in the West and New Orleans in the South, indicates that practically all stress October 22 as the day of Millerite expectancy—and of disappointment. Only an occasional item referred to "October 22 or 23," based on the earlier hesitancy or uncertainty of some of the Millerite leaders.**{1954 LEF, PFF4 821.2}

Litch and Miller having accepted the evidence, Hale appeals to Whiting to accept. 35 Hundreds of thousands of papers were distributed from offices in Boston, New York, Philadelphia, and Utica; Lancaster, Pennsylvania; Cleveland, Akron, and Cincinnati, Ohio, etc. 36 The seventh-month movement was sweeping toward its climax. {1954 LEF, PFF4 821.3}

7. No MILLERITES LOOKED TO SEPTEMBER 23

No intricate mathematical or astronomical calculation was involved, so the seventh-month position was easily understood by the common people. Nevertheless, an intensive, scholarly study of the astronomical and chronological aspects of the question was a conspicuous characteristic of Millerite leadership and literature. It was apparently because of this that their arguments could not be gainsaid by the opposing scholars of the day. {1954 LEF, PFF4 821.4}

Definite note was also taken in the Midnight Cry of [822] October 3 of the fact that the rabbinical Jews had already observed September 23 as the Day of Atonement, on the tenth day of the seventh month, 37 and that this was doubtless a month too early. In the same journal, on October 11, we read: **[37] Midnight Cry, Oct. 3, 1844, p. 101.** {1954 LEF, PFF4 821.5}

"The day [of atonement] is observed by the Jews more than any other in the year, though they observe it one month earlier than the true time, as we think is evident from the fact, that barley is not ripe in Judea on the 16th day of the first month, as they reckon time; but the law of Moses required a sheaf to be waved before the Lord on that day." 38 **[38] Ibid., Oct. 11, 1844, p. 118**. {1954 LEF, PFF4 822.1}

The Millerites did not look for the second advent on September 23, the rabbinical date, because for a year and a half they had all been following the Karaite restoration of the Mosaic reckoning for the sacred year-both for determining the limits of the Jewish year 1843 and then for the tenth day of the seventh month in 1844. This reckoning placed the first Jewish month in April, and in consequence the seventh month in October—and therefore not in September. 39 [39] **Bliss, "The Seventh Month Movement," Advent Shield, January, 1845, p. 279**. … {1954 LEF, PFF4 822.2} ..." **- The Prophetic Faith Of Our Fathers, Volume 4, Part II - Prophetic Exposition the Foundation of The Millerite Phase of the Second Advent Movement 1831-1844, Chapter Thirty-Eight: Seventh-Month Movement Launched at Exeter, IV. Augmenting Voice of the "Midnight Cry", 6. October 22 The Day Of Expectation, by LeRoy Edwin Froom, 1948, pages 820.5 - 822.2 -** https://text.egwwritings.org/publication.php?pubtype=Book&bookCode=PFF4&lang=en&collection=15&section=all&pagenumber=820

"... The Jewish Year

According to the law of Moses, the Jews were required to keep their passover in the first month, when they should reap their barley corn, Lev. xxiii. 5, 10--21; "In the fourteenth day of the first month at even is the Lord's passover. Speak unto the children of Israel, and say unto them, When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf of the first fruits of your harvest unto the priest: And he shall wave the sheaf before the Lord, to be accepted for you: on the morrow after the Sabbath the priest shall wave it. And ye shall offer that day when ye wave the sheaf, a he-lamb without blemish of the first year for a burnt-offering unto the Lord. And the meat-offering thereof shall be two tenth-deals of fine flour mingled with oil, an offering made by fire unto the Lord for a sweet savour: and the drink-offering thereof shall be of wine, the fourth part of a hin. And ye shall eat neither bread, nor parched corn, nor green ears, until the self-same day that ye have brought an offering unto your God: it shall be a statute for ever throughout your generations in all your dwellings. And ye shall count unto you from the morrow after the Sabbath, from the day that ye brought the sheaf of the wave-offering; seven Sabbaths shall be complete: even unto the morrow after the seventh Sabbath shall ye number fifty days; and ye shall offer a new meat-offering unto the Lord. Ye shall bring out of your habitations two wave-loaves of two tenth-deals: they shall be of fine flour, they shall be baken with leaven, they are the first-fruits unto the Lord. And ye shall offer with the bread seven lambs without blemish of the first year, and one young bullock, and two rams: they shall be for a burnt-offering unto the Lord, with their meat-offering, and their drink-offerings, even an offering made by fire of sweet savour unto the Lord. Then ye shall sacrifice one kid of the goats for a sin offering, and two lambs of the first year for a sacrifice of peace-offering. And the priest shall wave them with the bread of the first fruits for a wave-offering before the Lord, with the two lambs: they shall be holy to the Lord for the priest. And ye shall proclaim on the self-same day, that it may be a holy convocation unto you: ye shall do no servile work therein. It shall be a statute for ever in all your dwellings throughout your generations." {December 5, 1843 JVHe, HST 133.20}

According to this requirement, the Jews began their year with the new moon nearest the barley harvest, which made that feast a moveable feast, and the year sometimes began earlier, and sometimes later, varying as the barley ripened earlier or later, and the new moon came near to the time of the harvest. {December 5, 1843 JVHe, HST 133.21}

The commencement of their years being always governed by the time the barley harvest should be reaped, made them always virtually of the same length as our own; for there must have been as many years as there were barley harvests, and no more. {December 5, 1843 JVHe, HST 133.22}

Horne says of the Jewish year, {December 5, 1843 JVHe, HST 133.23}

"The Jewish months were originally calculated from the first appearance of the moon, on which the Feast of the New Moon, or beginning of months (as the Hebrews termed it) was celebrated. Ex. xii. 2; Num. x. 10; xxviii. 11." "The Jewish months being regulated by the phases or appearances of the moon, their years were consequently lunar years, consisting of twelve lunations, or 354 days and eight hours; but as the Jewish festivals were held not only on certain fixed days of the month, but also at certain seasons of the year, consequently great confusion would, in process of time, arise by this method of calculating: the spring month sometimes falling in the middle of winter, it became necessary to accommodate the lunar to solar years, in order that their months, and consequently their festivals, might always fall at the same season. For this purpose, the Jews added a whole month to the year, as often as it was necessary; which

occurred [134] commonly once in three years, and sometimes once in two years. This intercalary month was added at the end of the ecclesiastical year after the month Adar, and was therefore called Ve-Adar. or the second Adar." Horne, Vol. III. pp. 166, 167, 297. {December 5, 1843 JVHe, HST 133.24}

Faber says, {December 5, 1843 JVHe, HST 134.1}

"From the very time of the original institution of the Passover, the observance of it was fixed to the fourteenth day of the first month Nisan, otherwise denominated Abib, or the month of green ears, at which time in Judea the harvest was beginning: and, in a similar manner, the feast of tabernacles was fixed to the middle of the seventh month Tisri, and to the time of the ending of the vintage. Now, these feasts were thus observed.--The Passover they celebrated on the fourteenth day of Nisan or Abib, by killing the paschal lamb: the fifteenth was the first of the days of unleavened bread, and was ordained to be kept as a Sabbath: and on the morrow after this Sabbath, as being the beginning of the barley harvest, they were directed to bring a sheaf of the first-fruits for a wave offering before the Lord. The feast of tabernacles they celebrated on the fifteenth day of Tisri: and this festival was also called the feast of ingathering, because it was celebrated after they had gathered in their corn and their wine. If then the ancient Jewish year consisted of no more than 360 days, and if it were neither annually lengthened by the addition of five supernumary days, nor occasionally regulated by monthly intercalations, it is evident, that all the months, and among them the months Abib and Tisri, must have rapidly revolved through the several seasons of the year. Hence it is equally evident, since the Passover and the feast of tabernacles were fixed, the one to the fourteenth day of Abib, and the other to the fifteenth day of Tisri, that they trust similarly have revolved through the seasons. Such being the case, how would it be possible to observe the ordinances of the law, when the months Abib and Tisri had passed into opposite seasons of the solar year? How could the Jews, in the climate of Judea, offer the first fruits of their harvest after the Passover, when the month Abib, in which it was celebrated, had passed into autumn or winter? And how could they observe the feast of tabernacles, as a feast of the ingathering of their corn and their wine, in the month of Tisri, when that month had passed into spring or summer? It is plain, that, unless Abib and Tisri always kept their places in the solar year, unless Abib were always a vernal month, and Tisri an autumnal month, the Passover and the feast of tabernacles could not have been duly observed. And hence it is equally plain, that the ancient Jews could not have reckoned by years of 360 days, without some expedient to make those years fall in with solar years." Faber, Vol. I. pp. 12--14. {December 5, 1843 JVHe, HST 134.2}

In the commencement of the Jewish year no reference was originally had to astronomical accuracy. They reckoned from the first appearance of the moon. And we are informed that on the appearance of the moon near the ripening of the barley harvest, if from the appearance of the harvest it would be ripe by the 14th day, they made that the commencement of their year; but if it would not be ripe till after the 14th day, they added the whole of that moon to the old year, and commenced their year with the first day of the next moon. This was the custom of the Jews till after their dispersion by the Romans, when being scattered all over the world, it was difficult to observe the ripening of the barley harvest in Judea; and in some countries where the Jews were, it was observed earlier, and in some, later. {December 5, 1843 JVHe, HST 134.3}

In order, therefore, to have the observance of the Passover uniform, **the Rabbins established the time of its observance by astronomical calculations, and began their year with the new moon nearest the vernal equinox**. {December 5, 1843 JVHe, HST 134.4}

According to this astronomical arrangement, the months in the present Jewish year are arranged as follows,-- {December 5, 1843 JVHe, HST 134.5}

Names.	Times of Commencement.	Festivals.
Abib or Nisan,	April 1st. In the Rabinical year from Creation. 5603. Note.-- This year began September 5th, 1842.	Passover 14th April Unleavened bread, 15th April. First fruits of Barl'y Harvest waved, 16th April, Last day of feast of Unleavened bread, April 21st.
lyar or Ziv.,	May 1st,	Pentecost, or Feast of weeks, June 6th.
Sivan,	May 30th.	
Tammuz,	June 29th.	
Ab,	July 28th.	
Elul,	August 27th.	
Tisri, or Ethanim,	Sept. 25th. Rabbinical year from Creation, 5604.	Feast of Trumpets. Sept. 25th. Lev. 23:24 25. Numb. 29:1. Fast of Expiation, Lev. 23:27, Oct 4th. Feast of Tabernacles Oct. 9, Lev. 23:34, 35. Octave of Feast of Tabernacles. (Lev. 23:36.) Oct. 16th.
Marchesvan, or Bul,	Oct. 25th.	
Kislev,	Nov. 24th.	Feast of Dedication, Dec. 18. Lasts 8 dys.
Tebeth,	Decr. 24th.	
Shebat,	Jany. 22nd, 1844.	
Adar,	Feb. 21st.	Purim, March 5th. Esther 9:19.

End of year 20th March, 1844, Wednesday. {December 5, 1843 JVHe, HST 134.6}

"**This table is founded on the Rabinnical calculation which makes the first day of Nisan commence with the new moon, nearest the day on which the sun enters Aries (or at the vernal equinox.) It ought, however, to be observed, that the Caraite Jews maintain that the Rabbins have changed the calendar, so that to present the first fruits of the barley harvest on the 16th of Nisan, as the law directs, would be impossible, if the time is reckoned according to the Rabinnical calculation, since barley is not in the ear, at Jerusalem, until a month later**. The accounts of many travellers confirm the position of the Caraites. **Mr. E. S. Colman, a converted Jew, who has been employed as a missionary to the Jews in Palestine,**

in an article published in the American Biblical Repository, for April, 1840, makes the following remarks on this subject: The season for the feast of unleavened bread is thus defined in Ex. xiii. 4. "This day come ye out, in the month Abib." Also Ex. xxiii. 15, "Thou shalt keep the feast of unleavened bread in the time appointed of the month Abib"--Lemoed chodesh hââbib, literally, "at the season of the month of green corn," as is evident from the parallel word in Exodus ix. 31, "and the flax and the barley was smitten, for the barley was ('Abib') in the ear." But at present, the Jews in the Holy land have not the least regard to this season appointed and identified by Jehovah, but follow the rules prescribed in the oral law, viz. **by adding a month to every second or third year**, and thus making the lunar year correspond with the solar. And when the fifteenth day of Nisan, according to this computation, arrives, they begin to celebrate the above-mentioned feast, although the chedesh haabib may have passed, or not yet come. **In general, the proper season after they have celebrated it, is a whole month**, which is just reversing the command in the law.--Nothing like ears of green corn have I seen around Jerusalem at the celebration of this festival. **The Caraite Jews observe it later than the Rabinnical, for they are guided by Abib**, and they charge the latter with eating unleavened bread during that feast. I think, myself, that the charge is well founded. If this feast of unleavened bread is not celebrated in its season, every successive festival is dislocated from its appropriate period, since the month Abib is laid down in the law of God as the epoch from which every other is to follow." **In an "Economical Calendar" of Palestine, which has been prepared with the greatest, care, is the following remark under the month commencing with the new moon of April. "Wheat, zea or spelt and barley, ripen." On the whole, it is probable that the Jewish year, in the time of the Old Testament writers, commenced with the new moon of April, instead of that of March.**" {December 5, 1843 JVHe, HST 134.7}

Jahn in his Archaology, says, p. 111, 112, that Moses obligated the priests to present at the altar on the second day of the passover, or the sixteenth day after the first new moon in April, a ripe sheaf. For if they saw on the last month of the year that the grain would not be ripe, as expected, they were compelled to make an intercalation, which commonly happened on the third year. {December 5, 1843 JVHe, HST 134.8}

The Jewish Rabbins say, that March and Sept, instead of April and October, were the initial months of these two years. That they were so at a late period is admitted, but the change was probably owing to the example of the Romans, who began their year with the month of March. The Jews being pleased with their example in this respect, or overruled by their authority, adopted the same practice. That this is the most probable statement, is evident also from the fact, that **the position of the Rabbins is opposed not only by Josephus, but by the usage of the Syriac and Arabic languages**; from **the fact also, that the prescribed observances of the three great festival days will not agree with the months of March and September, as has been shown by Michaelis: see Commentat. de Mensibus Hebraorum in Soc. Reg. Goett. 1763--1768, p 10. et. seq**. {December 5, 1843 JVHe, HST 134.9}

Of the Caraite and Rabinnical Jews, Dr. Hales says, {December 5, 1843 JVHe, HST 134.10}

"The Rabbinites, held to oral tradition, and supposed that God dictated many things by word of mouth, to Moses on Mount Sinai, which were propagated by tradition of the elders, and long after, were put in writing, lest they should be forgot. Hence those maxims of their schools, 'the words of the Scribes are lovelier than the words of the law, the words of the elders are weightier than the words of the prophets.' They were reproved by our Savior for teaching for doctrines the commandments of men." {December 5, 1843 JVHe, HST 134.11}

"**There was a sect of the Scribes called Karaites or Scriptarians, who rejected the cabilistic or allegorical interpretations of Scripture, and contended for the literal sense. And if the literal was inadmissible, they endeavored to discover the figurative meaning by careful comparison of Scripture with itself, in parallel places**." {December 5, 1843 JVHe, HST 134.12}

New Anal. Chro. Vol. II. p. 788. {December 5, 1843 JVHe, HST 134.13}

It will be seen, therefore, **if the Caraite Jews are correct, (and the Mosaic law settles the question that the Passover cannot be observed till the barley harvest is ripe,) that an astronomical calculation of the day of the week on which the first full moon after the vernal equinox** in A. D. 33, would fall, cannot prove the day of the week on which the true Passover would be observed that year, and consequently cannot prove the year of the crucifixion. We said it could not prove the day of the week on which the true Passover would be observed: if the first full moon after the vernal equinox in 33, came on Friday, the next full moon would be 29 1-2 days later. But as the Jews reckoned from the first appearance of the moon. which is seen sometimes 29 and sometimes not till 30 after the appearance of the previous moon, we should have no means of knowing whether the 14th day from its appearance would be on Saturday, 29 days from the 14th of the previous moon, or on Sunday, 30 days from the same period. If, therefore, the Caraite Jews are correct, while the calculations of Ferguson as to the day of the week on which would fall the first full moon after the vernal equinox, are perfectly correct, they give us no certain clue to the day of the week on which the true Passover came, and consequently cannot determine the year of the crucifixion. {December 5, 1843 JVHe, HST 134.14}

Again, even if the Rabinical Jews were correct, with regard to the moon in which the Passover should be kept, and we could ascertain to a certainty, the day on which the astronomical full moon would fall, yet that might be one day earlier or one day later than the 14th from the day of its appearance. The changing of the moon early or late in the day, [135] would make one day's difference in the time of its appearance; and therefore the astronomical full of the moon would not, within one day, determine the Jewish 14th of the moon. {December 5, 1843 JVHe, HST 134.15}

Dr. Hales, says, that "From the difference between the times of the true and computed paschal new moon, as calculated astronomically, and computed by such rules as were in use among the Jews formerly, and which may vary a day in their results, we may naturally account for a circumstance noticed in the gospels, namely, that our Lord and his disciples ate the Passover on Maundy Thursday, but the chief priests and their adherents on good Friday," Vol. I. p. 174. {December 5, 1843 JVHe, HST 135.1}

Dr. Prideaux says,-- {December 5, 1843 JVHe, HST 135.2}

"Anciently the form of the year which they made use of was wholly inartificial; for it was not settled by any astronomical rules or calculations, but was made up of lunar months set out by the phases or appearance of the moon. When they saw the new moon, then they began their months, which sometimes consisted of 29 days, and sometimes of 30, according as the new moon did sooner or later appear. The reason of this was, because the synodical course of the moon (that is, from new moon to new moon) being twenty-nine days and a half, the half day,

which a month of 29 days fell short of, was made up by adding it to the next month, which made it consist of 30 days; so that their months consisted of 29 and 30 days alternatively. None of them had fewer than 29th days, and therefore they never looked for the new moon before the night following the 29th day; and, if they then saw it, the next day was the first day of the following month. Neither had any of their months more than 30 days, and therefore they never looked for the new moon after the night following the 30th day; but then, if they saw it not, they concluded, that the appearance was obstructed by clouds, and made the next day the first of the following month, without expecting any longer; and of twelve of these months their common year consisted. But twelve lunar months falling eleven days short of a solar year, every one of those common years began eleven days sooner than the former; which in 33 years time would carry back the beginning of the year through all the four seasons to the same point again, and yet a whole year for the solar reckoning (as is now done in Turkey, where this sort of year is in use;) for the remedying of which, their usage was sometimes in the third year and sometimes in the second, to cast in another month, and make their year then consist of thirteen months; whereby they constantly reduced their lunar year, as far as such an intercalation could effect it to that of the sun, and never suffered the one, for any more than a month at any time to vary from the other. And this they were forced to do for the sake of their festivals: for their feast of the Passover (the first day of which was always fixed to the middle of the month Nisan) being to be celebrated by their eating the paschal lamb, and the offering up of the wave sheaf, as the first fruits of their barley harvest; and their feast of Pentecost, which was kept the fiftieth day after the 16th of Nisan (which was the day in which the wave sheaf was offered,) being to be celebrated by the offering of the two wave loaves as the first fruits of their wheat; harvest; and their feast of tabernacles, which was always begun on the 15th of Tizri, being fixed to the time of their in-gathering of all the fruits of the earth; the Passover could not be observed till the lambs were grown fit to be eaten, and the barley fit to be reaped; nor the Pentecost, till the wheat was ripe; nor the feast of Tabernacles, till the ingatherings of the vineyard and oliveyard were over; and therefore, these festivals being fixed to these set seasons of the year, the making of the intercalation above mentioned was necessary, for the keeping them within a month sooner or later always to them." Hist. Jews Vol. 1. p. 51. {December 5, 1843 JVHe, HST 135.3}

Geminus, a Grecian astronomer, says, "that when the moon is in perigree and her motion quickest, she does not usually appear until the second day, nor in apogee when slowest until the fourth." Dr. Hales, Vol. I. p. 174. {December 5, 1843 JVHe, HST 135.4}

Again, Dr. Prideaux says-- {December 5, 1843 JVHe, HST 135.5}

"Since the Jewish calendar hath been fixed by Rabbi Hillel upon the certain foundations of astronomy, tables may indeed be made which may point out to what day in that calendar every day in the Julian year shall answer; but this cannot be done for the time before; because, while they went in artificially to work in this matter, by the phases and appearance of the moon, both for the beginning of their months and years, and the making of their intercalations, they did not always do it exactly, but often varied from the astronomical truth therein. And this latter having been their way through all the times of which this history treats, we cannot, when we find the day of any Jewish month mentioned either in the Scriptures or in Josephus reduce it exactly to its time in the Julian year, or there fix it any nearer than within the compass of a month, sooner or later." Prideaux Hist. Jews, Vol. 1. p. 53. {December 5, 1843 JVHe, HST 135.6}

It will therefore be seen that the argument which rests upon the first full moon after the equinox, cannot fix the Jewish 14th of Abib of the crucifixion; so that while the nativity is fixed, if the

crucifixion was in the centre of the week, it must have been before A. D. 33, and consequently the 2,300 days cannot be shown to extend beyond 1843. Ferguson informs us, that "both by the undoubted canon of Ptolemy and the famous era of Nabonassar, the beginning of the seventh year of the reign of Artaxerxes Longimanus, king of Persia. (who is called Ahasuerus in the Book of Esther,) is pinned down to the 4256th year of the Julian period."--Astron. p. 387. Commencement of the 70 Weeks. {December 5, 1843 JVHe, HST 135.7}

The great argument upon which most have rested to prove the crucifixion in 33, has been that the 70 weeks ended there; but if the 70 weeks must not necessarily end near the crucifixion, this argument is of no avail. The evidence that the 70 weeks end here, independent of the crucifixion, is this. They were to begin with the going forth of the decree to rebuild Jerusalem, from the seventh year of Artaxerxes Longimanus. Petavius commences the reign of Artaxerxes Longimanus in the fourth year of the 78th Olympiad. He says, "in the fourth year of the same [78] Olympiad, Xerxes was slain by Artabanus; and in the very year before that, Darius his son was murdered by Artaxerxes his brother, whom Artabanus accused before him of the fact, and he judged Artaxerxes and condemned him according to his demerit. So Artaxerxes the same year began his reign."--Hist. World, p. 86. **The seventh year of his reign accordingly would be the third year of the 80th Olympiad, B. C. 457**, J. P. 4257. {December 5, 1843 JVHe, HST 135.8}

Of the "Era of Nabonassar" Jackson says it "was used by the ancient astronomers, both amongst the Chaldeans and Greeks, as Claudius Ptolemy assures us in his astronomical works. It was universally esteemed to be the most accurate chronological computation of all others, most part of it being fixed by eclipses and celestial observations, which were much cultivated and improved from the time of that era."--Chro. An. Vol. 1, p. 436. Playfair says, "It is of essential service in chronology; for by means of it all other epochs are connected and adjusted.--Fol. ed. p. 42. {December 5, 1843 JVHe, HST 135.9}

Of Ptolemy's canon which is built upon astronomical demonstrations, Dr. Prideaux says, "Being fixed by the eclipses, the truth of it may at any time be demonstrated by astronomical calculations; and no one hath ever calculated those eclipses but hath found them fall right in the times where placed; and therefore this being the surest guide which we have in the chronology, and it being also verified by its agreement every where with the Holy Scriptures, it is not for the authority of any other human writings whatsoever to be receded from."--Hist. Jews, Vol. I. p. 242. {December 5, 1843 JVHe, HST 135.10}

The above will show that the commencement and termination of the 70 weeks are independent of the date of the crucifixion. {December 5, 1843 JVHe, HST 135.11} ..." **- Signs of the Times and Expositor of Prophecy [Joshua V. Himes], Vol. 6 (August 23, 1843 to January 31, 1844); December 5, 1843, Vol. VI. -No.16. Boton, Whole No. 136 - The Jewish Year, pages 133.20 – 135.11** - https://text.egwwritings.org/publication.php?pubtype=Periodical&bookCode=HST&lang=en&collection=15&section=all&pagenumber=133&year=1843&month=December&day=5&paragraphnumber=56

"... B. The "Year 1843."

1. Time calculations

When the year 1843 arrived, the Millerite missionary thrust became stronger than ever, for this

was the year of the termination of several time prophecies, 6 the year of Christ's personal return, and the last chance for the church and the world to accept the truth. The Millerites were unanimous [85] that "the year 1843" was the year of the Second Advent. Some, however, expected Christ to come within the regular Gregorian calendar year (January 1 to December 31, 1843), 1 whereas Miller himself anticipated this event sometime between March 21, 1843 and March 21, 1844. **Miller assumed that the "Jewish mode of computation of time" was based on the reckoning from the vernal equinox of 1843 to the vernal equinox of 1844**. 2 **Later in the year 1843, when calculation of the Jewish year was further analyzed, it was discovered that there were two methods for determining the Jewish year. One method, Rabbinical reckoning**, regulated the "commencement of the year by astronomical calculations," and commenced it with "the first day of the new moon nearest the vernal equinox when the sun is in Aries." 4 According to this method, the Jewish year of 1843 commenced on April 1, 1843 and terminated on March 20, 1844, a period which fell within the limits of Miller's year. **The other method was the Karaite reckoning** and was derived from the Karaite Jews, a small group who "still adhere to the letter of the Mosaic law, and commence [the year] with the new moon nearest the barley harvest in Judea . . . **which is one moon later than the Rabinical [sic] year**." The Karaites stressed Lev. 23:10, 11, which required the Jews to bring a sheaf of the first fruits of their harvest to the priest as a wave offering on the 16th of the first month, a ceremony which, quite obviously, could only be observed when the barley harvest was ripe in Judea. On this basis, **the Karaite Jewish year 1843 commenced on April 29, 1843 and terminated on April 17, 1844**. The Millerites also learned that most Jews followed the Rabbinical reckoning because it was more practical to calculate the year by astronomical calculations related to the vernal equinox than by the ripening of the barley harvest in Judea. {1977 PGD, FSDA 84.3}

During the year 1843 various dates were looked upon with different degrees of interest as possibilities for Christ's return, but there was no unanimity of opinion on any one of them. The earliest of these dates were associated with the termination of the 1335 days of Dan. 12:12. 8 The 1335 [86] days were considered by many Millerites as extending exactly 45 years beyond the termination of the 1290 days of Dan. 12:11, a date to be identified by either one of two events during the French Revolution. The earliest of these events was the capture of Rome on February 10, 1798 by the French army under General Berthier. The other event took place on February 15, 1798, and indicated "the abolition of the papal government and the erection of the Roman Republic." 1 Thus, the 1335 days were regarded as extending to either February 10 or February 15, 1843. As these dates approached, "the expectation with many was on tip-toe, fully believing that the great day of the Lord would then break upon the world." 2 {1977 PGD, FSDA 85.1}

The second group of dates set by various Millerites was associated with the termination of the 2300 days of Dan. 8:14, an event taken to be precisely 1810 years after the termination of the 70 weeks of Dan. 9:24-27. 3 Many placed the termination of the 70 weeks at the crucifixion of Christ, others, at Ascension or Pentecost; further, there were two schools of thought on the exact date of the Crucifixion, resulting in two sets of dates for the Ascension and Pentecost. {1977 PGD, FSDA 86.1}

The earliest date for the Crucifixion which drew much attention was the 3rd of April in the year A.D. 33 "when many supposed the 70 weeks expired." 4 James Ferguson's astronomical calculations formed the basis for this date, making it 1810 years to April 3rd, 1843. 5 Those adhering to this opinion thought that the calendar change in 1752, when the British dominions adopted the Gregorian calendar, had no effect on calculations based on the original date. 7

Consequently, in contrast to others who will be discussed below, they would not accept the 14th of April as the date of Christ's death as had been indicated by the Gregorian liturgical calendar of 1843. When Christ failed to appear in April, some among this group pointed to the possibility that the 70 weeks terminated at Christ's ascension, and thought "the 2300 days would expire the middle of May, so that on the anniversary of the ascension of our Lord [May 14], the saints may ascend to meet him in the air." Bliss, [87] a leading advocate of the April 3rd date for the Crucifixion, favored the Feast of Pentecost. He stated that as the Crucifixion was "April 3rd, A.D. 33 and the 70 weeks seem to have terminated within 50 days after, the 2300 days which extend to the coming of Christ, 1810 years from the 70 weeks, seem to terminate by the 23rd of May, 1843, by which time the righteous have reason to expect to meet their Lord in the air." 1 {1977 PGD, FSDA 86.2}

Most Millerites, however, advocated the dates for Crucifixion, Ascension, and Pentecost as found on the Gregorian calendar. Litch said: "The 14th of April was a point of time anticipated with the deepest solicitude by many. They had the fullest confidence that it would not pass without bringing the expected crises." 2 When the time passed they looked toward another possible date and continued their missionary activity "with greater zeal than ever," being convinced that their hopes would be fulfilled during the rest of the year. 3 Others looked forward to "the season of Ascension or Feast of Pentecost as being the most likely time for the Advent," 4 [88] related not to the third but to the 14th of April. 1 {1977 PGD, FSDA 87.1}

The next time setting that attracted the attention of Millerites was **based on the topological significance of the Jewish ceremonial feasts and was introduced by Miller himself**. He pointed out that one "will find all the ceremonies of the typical law that were observed in the first month [Abib or Nisan], or vernal equinox, had their fulfillment in Christ's first advent and sufferings, **but all the feasts and ceremonies in the seventh month [Tishri], or autumnal equinox, can only have their fulfillment at his second advent**." 2 Some of his arguments were: (1) "The sanctuary, and worshippers and all appertaining to it, were cleansed on the seventh month tenth to seventeenth day" (Lev. 16:29-34); (2) "**the atonement was made on the tenth day seventh month**, and this is certainly typical of the atonement Christ is now making for us" (Lev. 16:1-34; Heb. 9:1-28); (3) "when the high priest came out of the holy of holies after making the atonement, he blessed the people. Lev. ix.22, 23; 2 Sam. vi.18. So will our great High Priest. Heb. ix.28. This was on the seventh month tenth day" 3 ; (4) the Feast of Tabernacles (Lev. 23:34) was a type of the great day when "Jesus' voice will call forth the righteous dead" (Jn. 5:28, 29; 1 Thes. 4:16). 5 Owing to this reasoning, which explained Dan. 8:14 in the light of Leviticus and Hebrews, he did not expect Christ's coming until after the autumnal equinox. **At this stage of the Millerite experience the seventh month of the Jewish year was most likely determined by the Rabbinical reckoning, yielding as limits for this month September 24 and October 24, 1843**. One additional reason why this period was looked upon with great interest was that the Jewish Civil Year ended in the month of October. Miller's idea on the antitypical significance of the seventh month was so well appreciated by at least one correspondent that a letter appeared in Signs of the Times stating that "father Miller's seventh month will bring the end." When the "autumnal equinox approached, the expectations of many were raised, that the Lord would come at the season of the Feast of Tabernacles." {1977 PGD, FSDA 88.1} [89]

The Millerite leadership rejected the idea of a 1847 return of Christ. Those advocating this date doubted the generally held view of the Crucifixion at the termination of the 70 weeks and interpreted the phrase "in the midst of the week he shall cause the sacrifice and oblation to

cease" (Dan. 9:27) as meaning that Christ died in the middle of the 70th week. The 70 weeks would then terminate "3 1/2 years after the crucifixion, with the vision of Peter, when he was shown that the wall between Jew and Gentile was broken down, and Cornelius converted. This is the view of Wolff and others, who are looking to 1847 as the end of the 2300 days, and the end of the world." 1 {1977 PGD, FSDA 89.1}

2. Calculation adjustments

During 1843, as a result of careful analysis of the prophetic time calculations, several adjustments were introduced which were gradually accepted. The first correction may be designated the "full year" concept. It was discovered that it was a mistake to calculate the period between 457 B.C. and A.D. 1843 by simply adding the figures together as if they were cardinal numbers. They are ordinal numbers, not separated by a zero year, so that only one year separates 1 B.C. from A.D. 1. It was therefore recognized that in order {1977 PGD, FSDA 89.2}

to make out 2300 full years, it is necessary that there should be 457 full years, B.C. and 1843 full years after Christ. It is evident that from a given point in the year 1 B.C., to the same point A.D. 1, would be but one entire year. Upon the same principle, from a given point in the year 457 B.C. to the same point A.D. 1843, would be but 2299 entire years; it is minus one year of 2300 full years. . . . If, therefore, the 2300 years began at a given point in the year 457 B.C. they will not end till the same point is reached A.D. 1844. 2 {1977 PGD, FSDA 88.2}

The second correction was related to the correct year for the parousia. Miller's "Jewish year" from March 21, 1843 to March 21, 1844 was at first quite generally accepted among his followers. **Gradually, however, as attention was called to different Jewish reckonings, the general trend of discussion favored the Karaite reckoning above the Rabbinical as being more biblical**. Acceptance of the Karaite reckoning led them to the correction of [90] the date for the Crucifixion, because Ferguson, heretofore the Millerite's chief authority on the Crucifixion date, had used the Rabbinical reckoning in determining it. 1 On the basis that the Jewish Passover, according to Rabbinical reckoning, was kept on the day of the first full moon after the vernal equinox and that Christ was crucified on a Friday, Ferguson dated the Crucifixion in the year A.D. 33. According to the Karaite reckoning, however, the Passover was kept at the next full moon one month later, with the result that it could not also fall on a Friday in A.D. 33, making that year an impossible one for the Crucifixion. 2 In this light the view of **Dr. William Hales, 4 an Irish clergyman and chronologist, who determined the year of the Crucifixion as A.D. 31 on the basis of historical accounts about the darkening of the sun, came to be generally accepted**. Hale placed the Crucifixion in the middle of the 70th week (Dan. 9:27), making the end of the week fall in A.D. 34. His interpretation became especially acceptable because it fitted into the shift of emphasis from the year 1843 to the year 1844 that was going on at that time. {1977 PGD, FSDA 89.3}

In the winter of 1843-44 the last correction was introduced by Samuel S. Snow. 6 His calculations were based on the assumption that the decree "to restore and to build Jerusalem" (Dan. 9:25) had been issued toward the latter part of 457 B.C. and that the 69th week (Dan. 9:25), according to the "full year" concept, terminated in the autumn of A.D. 27 when Jesus began His ministry as the Messiah. 7 He concluded that if, then, the 69 weeks ended in the autumn of A.D. 27, when may we expect the 2300 days so end? The answer is plain. Deduct 483 from 2300, and the remainder is 1817. So many years remained to be fulfilled in the autumn of [91] A.D. 27. Then add to that date, these 1817 years, and **we see it brings us to the**

autumn of A.D. 1844. 1 {1977 PGD, FSDA 90.1}

Calculations depending on the year of the Resurrection (Dan. 12:11, 12) Snow also adjusted to the year 1844; 2 but although **he published his views prior to the spring of 1844**, they were not accepted widely until some time after the first disappointment. {1977 PGD, FSDA 91.1}

3. The first disappointment

The Gregorian calendar year 1843 passed without the hopes of many at the beginning of that year having been fulfilled. 3 However, because Miller's year and the other Jewish years had not ended, expectations of an imminent return of Christ remained high and missionary activity did not slow down. Announcements of conferences were introduced with the phrase "providence permitting" or "if time continue." 4 Furthermore, the name of the major periodical, the Signs of the Times, was changed because the advent of the Lord being "at the door" we "herald" its approach with joy. As this paper was in face the first Herald of the Advent cause as proclaimed by Mr. Miller, and his friends, we now adopt the appropriate title "THE ADVENT HERALD, and Signs of the Times." We shall "herald" the Bridegroom's approach by the prophetic word, as God shall give us light, and note the "signs of the times," which show the event at hand. 5 {1977 PGD, FSDA 91.2}

Just before the disappointment in the spring of 1844, the editors of the Advent Herald adopted the name "Adventists" as a suitable name for those participating in the Millerite movement. The rationale for it was as follows: {1977 PGD, FSDA 91.3}

Convenience and propriety demand that we should have a name that will convey to the world as true an idea of our position as distinct from that of our opponents, as may be. We have no particular objection to being called "Millerites," the current name applied to us by those who are in the habit of using nicknames, in speaking of their neighbors; but there are many of our number who do not believe with Mr. Miller in several important particulars. It is also his special wish that we should not be distinguished by that appellation. "Believers in the coming of Christ at hand"-which would express the true idea, is quite too long. Adventists, the personal advent (or coming) of our Lord Jesus Christ being understood, is both convenient and proper. Its convenience is sufficiently apparent. It is also proper, because it marks the real ground of [92] difference between us and the great body of our opponents. 1 {1977 PGD, FSDA 91.4}

Although **the Karaite reckoning which indicated the end of the Jewish year at the new moon on April 17, 1844, was favored in the major Millerite periodicals**, 2 the majority of believers looked to March 21, 1844 as the time for Christ's return. Outside the Millerite movement March 21 was well known and there was "a very general expectation of an entire overthrow of the whole system of Adventism" on that date. 3 Immediately after it passed, Miller wrote that "the time, as I have calculated it, is now filled up; and I expect every moment to see the Savior descend from heaven. I have now nothing to look for but this glorious hope." 5 The disappointment was very real and acknowledged by many (including Miller), who frankly confessed their error. Yet, many remained faithful to the imminent expectancy of Christ's return, and the leaders could state that "our faith is unwavering respecting the reality of those events being already to burst upon us at any moment. And this we can never give up." Not only Millerites, but also the English "Millerites" experienced a disappointment when the Second Advent did not occur in the spring of 1844. {1977 PGD, FSDA 92.1}

Various reasons explain the fact that the faith of many remained strong. First, although the majority of Millerites were convinced that the Second Advent would take place during the year 1843, there were various opinions on the specific date. Millerite periodicals warned strongly against the setting of a specific date; yet, so great was the freedom of expression, that articles were printed advocating the specific times. This diversity of opinion prevented an over-confidence on the definite time element. Secondly, various time adjustments were introduced which, although not generally accepted during 1843, avoided a too explicit position. Among these, as we have seen, were: (1) **The discussion on the Rabbinical versus Karaite reckoning** and their influence on the calculation of the Crucifixion, which in turn created some uncertainty about the validity of the end of the 70 weeks as a norm for the termination of the 2300 days; (2) the introduction of the "full year" [93] concept, which led to a shift of emphasis from the year 1843 to the year 1844. Finally, there was Miller's allusion some weeks before March 21, 1844, to a possible delay: "If Christ comes, as we expect, we will sing the song of victory soon; if not, we will watch, and pray, and preach until he comes, for soon our time, and all prophetic days, will have been fulfilled." 1 {1977 PGD, FSDA 92.2}

C. The Climax of Millerite Missionary Activity

1. The "10th day of the seventh month."

Not long after the first disappointment, the Millerites found an explanation that helped maintain their faith in the imminent Second Advent through their interpretation of Hab. 2:3 which suggested a delay: {1977 PGD, FSDA 93.1}

"For the vision is yet for an appointed time, but at the end" [of the prophetic periods] "it shall speak and not lie; though it tarry," [beyond their apparent termination] "wait for it; because" [when they are fulfilled] "it will surely come, it will not tarry." 2 {1977 PGD, FSDA 93.2}

When after the disappointment various Millerites renounced their former convictions, the faithful ones interpreted the delay as a means of purifying the Advent believers so that they were "enabled to know who would have loved to have the Lord come." 3 They called the period after March 21, 1843 the tarrying time "when the Bridegroom tarries-Matt. xxv.5, to which the kingdom of heaven should be likened when 'that evil servant [there having been an apparent failure in the time] shall say in his heart, My Lord delayeth his coming.'" 4 This period was also designated as the "little while" (Heb. 10:37), the "quickly" (Rev. 11:14), the "waiting time" (Heb. 2:1, 4), and the "day" (Heb. 10:25). 5 {1977 PGD, FSDA 93.3}

Immediately following the spring disappointment missionary activity was reduced, but the Midnight Cry and Judgment Hour message continued to be preached but without the emphasis on a definite time period. The missionary thrust was now to induce people to live "in continual readiness and constant expectation of the Lord's coming." 6 {1977 PGD, FSDA 93.4}

After some months, a time setting expounded by Snow aroused the attention of many Millerites. Already in February 1844, on the basis that the 69th week (Dan. 9:27) terminated in the fall of A.D. 27, he reckoned that the Second Advent would take place in the autumn of 1844. 7 In May [94] 1844 Snow calculated the end of the 2300 days in the autumn of 1844 because of his view that the Crucifixion occurred in the middle of the 70th week in the spring of A.D. 31 and the 70th week terminated in the autumn of A.D. 34. 1 {1977 PGD, FSDA 93.5}

It was in August, 1844, that Snow issued a periodical, the True Midnight Cry, for the specific purpose of proclaiming this message. In his exposition Snow assumed that the commencement of the 2300 days and the 70 weeks had to be dated from the time of "the promulgation and execution" of the decree (Dan. 9:25) in Judea and not from the time that the decree was first issued. 2 The time of the execution of the decree he found as follows: {1977 PGD, FSDA 94.1}

From Ezra vii.8, 9 we learn that Ezra began to go up [to Jerusalem] on the first day of the first month, and arrived at Jerusalem on the first day of the fifth month, in the 7th year of Artaxerxes, B.C. 457. Having arrived at Jerusalem, he appointed magistrates and judges, and restored the Jewish Commonwealth, under the protection of the king of Persia, as he was fully authorized to do by the decree of Artaxerxes. This necessarily required some little time, and brings us to the point when, the restoring having been effected, the building of the street and wall commenced. The 70 weeks are divided into three parts: 7 weeks, 62 weeks, and 1 week-see Dan. ix.25. The connection shows that the 7 weeks were allotted for the building of the street and wall. They therefore commenced when they began to build, in the autumn of B.C. 457; from that point, 2300 years reach to the autumn of A.D. 1844. 3 {1977 PGD, FSDA 94.2}

Another method of verifying this calculation Snow based on the relation between the date of the Crucifixion and the termination of the 70 weeks. The termination of the 69th week he placed at the time of "the manifestation of the Messiah" when "Jesus began the proclamation of the gospel in Galilee, in the autumn of A.D. 27." 4 Three and a half years later, in the middle of the 70th week (Dan. 9:27), "Jesus caused the sacrifice and the oblation to cease by offering himself as a Lamb, without spot, to God upon the cross." 5 Snow accepted Dr. Hales' view that the Crucifixion occurred in the spring of A.D. 31 and **stated that it was confirmed by the Karaite [95] reckoning**. 1 The covenant of Dan. 9:27 he identified with "the new covenant, i.e. the gospel" while its confirmation signified its establishment "on a firm foundation" during the 70th week, when "the covenant was confirmed half a week by Christ, and the other half by his apostles." 2 The termination of the 70th week occurred in the autumn of A.D. 34 when Paul was converted and became the last apostolic witness to confirm the covenant. 3 From the end of the 70th week he arrived at the autumn of 1844: {1977 PGD, FSDA 94.3}

As Jesus Christ was crucified in the midst or middle of the week, and the day of the Passover, which was the fourteenth day of the first month, it follows that the week began in the 7th month of A.D. 27, and ended in the 7th month of A.D. 34. . . . And from the 7th month of A.D. 34, 1810 years extended to the 7th month of A.D. 1844. 4 {1977 PGD, FSDA 95.1}

Although these calculations indicated the season in which the Second Advent would take place, the exact date was determined by Snow through the topological argument which had been expounded by Miller more than a year before. Miller had shown that the Jewish feasts were types that were to be fulfilled by Christ at both His First and Second Advent. 5 According to Snow, the vernal types which had been fulfilled at the First Advent were: (1) The Passover with its antitype in the death of Christ as the Passover Lamb (1 Cor. 5:7); (2) the offering of the first fruits of the harvest on the morning after the Sabbath (Lev. 23:6, 7, 10, 11) with its antitype in the resurrection of Christ as the first fruits from the dead (1 Cor. 15:20-23); (3) the Feast of Weeks (Lev. 23:15, 16), seen as the anniversary of the Lord's descent on Mount Sinai at the giving of the Law, with its antitype in the descent of the Holy Spirit at Pentecost. 6 However, the autumnal types which were observed in the seventh month of the Jewish year never had their fulfillment in the antitype. The only explanation for this he found in the assumption that they were to be fulfilled at the Second Advent. **It was the type of the Day of Atonement, Yom**

Kippur, which led Snow to the calculation of the exact date of Christ's return, stating that on the Day of Atonement, the 10th day of the seventh month, the high priest went into the most holy place of the tabernacle, presenting the blood of the victim before the mercy seat, after which on the same day he came out and blessed the waiting congregation of Israel. See Lev. ix.7, 22, 23, 24, and Lev. 16th chap.; Heb. v.1-6, and ix.1-12, 27, 28. Now the important point in this type is the completion of the reconciliation at the coming of the high priest out of the holy place. The high priest was a type of Jesus our High Priest; the most holy place, a type of heaven itself; and the coming out of the high [96] priest a type of the coming of Jesus the second time to bless his waiting people. **As this was on the tenth day of the 7th month [Karaite reckoning], so on that day Jesus will certainly come, because not a single point of the law is to fail**. All must be fulfilled. 1 {1977 PGD, FSDA 95.2}

It was a rather general belief that Christ, as the antitypical High Priest, had entered into the most holy place of the heavenly sanctuary after His ascension to perform His intercessory work. The Millerites concluded that, after the completion of this ministry, Christ would come out of the most holy place to bless His people, just as, according to their exegesis, the high priest of the earthly sanctuary did after having completed his atoning ministry, on the 10th day of the seventh month. 2 {1977 PGD, FSDA 96.1}

2. The "True Midnight Cry."

For months Snow's calculations aroused but little attention. At the Exeter camp meeting (August 12-17, 1844), however, his exact date for Christ's return stirred many Millerites with an enormous enthusiasm, bringing their missionary endeavor to a peak. Their response as a whole came quickly to be known as the Seventh Month movement. 3 Although the Millerite leaders recognized some value in Snow's position, they were skeptical about the renewed emphasis on time and pointed out that "in view of our Savior's assurance, that we know not 'the day or the hour,' or as some read it, no man 'maketh it known,' we should hesitate before we should feel authorized to attempt to 'make known' the very day." 4 Some weeks before the expected event, however, the leaders joined the Seventh Month movement and allowed Snow's views to be printed in the major Millerite periodicals and gave their full support. 6 After Snow's influence on the British "Millerites" they also paid attention to the subject of the 10th day of the seventh month. {1977 PGD, FSDA 96.2}

This enthusiastic revival of missionary enterprise was interpreted as the [97] exact fulfillment of the parable of the ten virgins of Mt. 25 and was identified as the True Midnight Cry. According to Storrs, the previously proclaimed Midnight Cry was "but the alarm. NOW THE REAL ONE IS SOUNDING: and Oh, how solemn the hour." 1 He interpreted the ten virgins of the parable not any more as symbolizing mankind in general as Miller had done, 2 but as "the professed believers in the advent in '1843.'" 4 After the first disappointment, he felt that the virgins entered the tarrying time because they all slumbered and slept on the subject of the exact time of the Second Advent, but the True Midnight Cry aroused them at midnight so that the believers in the imminent return of Christ began searching their Bibles to verify the validity of the new insight into the exact date of the parousia. {1977 PGD, FSDA 96.3}

Storrs pointed out that the parable provided the chronology of the tarrying time and the explanation for the True Midnight Cry of the Seventh Month movement. The tarrying time, he argued, would last for half a year, {1977 PGD, FSDA 97.1}

because, our Lord says "at mid-night," while the Bridegroom tarried. This vision was for "2300 evening mornings," or days. An "evening," or night is half of one of those prophetic days, and is therefore six months. That is the whole length of the tarrying time. The present strong cry of time commenced about the middle of July, and has spread with great rapidity and power, and is attended with a demonstration of the Spirit, such as I never witnessed when the cry was "1843." It is now literally, "go ye out to meet him." 5 {1977 PGD, FSDA 96.1}

Thus, the time element "at midnight" (Mt. 25:6) was interpreted in the context of the 2300 days of Dan. 8:14 and the year-day principle. The commencement of the tarrying time he dated in "March or April" 1844 and the termination of the 10th of the seventh month as not "farther off than October 22 or 23: it may be sooner." 6 Storrs stated that the True Midnight [98] Cry commenced "at midnight" in the middle of the tarrying time in "the latter part of July," when {1977 PGD, FSDA 97.2}

God put this cry into the hearts of some of his servants, and they saw, from the Bible, that God had given the chronology of the tarrying time, and its length. There it is, in the 25th of Mat.-"At midnight there was a cry made, BEHOLD THE BRIDEGROOM COMETH; GO YE OUT TO MEET HIM." Here we are-the last warning is now sounding!! 1 {1977 PGD, FSDA 97.2}

It was the historicization of the parable of Mt. 25 that gave the Millerites the conviction that they fulfilled a vital part in the consummation of the history of salvation. The self-identification of those participating in the Seventh Month movement with the virgins in the parable explains in large measure why the imminence of Christ's coming did not paralyze their missionary activity. In the parable the sleeping virgins were awakened through the proclamation of the midnight cry regarding the coming of the Bridegroom. To those preaching the True Midnight Cry this indicated that, with their message of the definite time for the coming of the Bridegroom, they had the responsibility of awakening the sleeping virgins. It was especially this self-understanding of being participants in a prophetic movement that transformed their fervent eschatological expectations into a zealous missionary enthusiasm. Thus Storrs could report that this last warning progressed during September 1844 "with the rapidity of lightning." 2 Regarding its effects on believers he stated: {1977 PGD, FSDA 98.1}

Where this cry gets hold of the heart, farmers leave their farms, with their crops standing, to go out and sound the alarm-and mechanics their shops. There is a strong crying with tears, and a consecration of all to God, such as I never witnessed. There is a confidence in this truth such as was never felt in the previous cry, in the same degree; and a weeping or melting glory in it that passes all understanding except to those who have felt it. 3 {1977 PGD, FSDA 98.2}

During this time even "tobacco and snuff boxes, and pipes" were sacrificed, their use being considered "an idle and sinful habit" that neither benefitted the body nor glorified God. 4 {1977 PGD, FSDA 97.2}

It does not seem that they envisaged a world-wide proclamation of the True Midnight Cry (the time being so short), but many did as much as possible to warn others. The main thrust and purpose of this last mission of warning, according to Storrs, was to wake up the sleeping virgins-those who had been believers in the Advent message in 1843. 5 In regard to man's salvation the general feeling among participants in the Seventh Month movement seems to be that those who loved Christ and His appearing would demonstrate the fact by accepting the message of the imminent [99] personal return of Christ and separate themselves from fallen

Babylon before the door of probation would close and the destiny of human lives be fixed forever. {1977 PGD, FSDA 98.3}

3. The second or great disappointment

Shortly before the expected event nearly all Millerites participated in the proclamation of the True Midnight Cry of the Seventh Month movement, and it was stated that "the time has been almost universally received by all the Adventists." 1 Miller anticipated that probationary time for mankind would terminate a few days before October 22, stating, "I am strong in my opinion that the next [October 13] will be the last Lord's day sinners will ever have in probation and within ten or fifteen days from thence, they will see him, whom they have hated and despised." 2 On the 16th of October, the editors of the Advent Herald expressed the following sentiments: {1977 PGD, FSDA 99.1}

We feel that we have arrived at a most solemn and momentous crisis; and from the light we have, we are shut up to the conviction that the tenth day of the seventh month must usher in the glorious appearing of the great God and our Savior Jesus Christ. We therefore feel that our work is now finished, and that all we have to do is to go out to meet the Bridegroom, and to trim our lamps accordingly. . . . Now we feel that our controversies are all over, that the battle has been fought, and our warfare ended. And now we wish to humble ourselves under the mighty hand of God that we may be accepted at his coming. 3 {1977 PGD, FSDA 99.2}

When Tuesday, October 22, passed, the Millerites experienced a very great disappointment that could be best described by those who experienced it. Hiram Edson, a Millerite with Methodist background, said: {1977 PGD, FSDA 99.3}

Our expectations were raised high, and thus we looked for our coming Lord until the clock tolled 12 at midnight. The day had then passed and our disappointment became a certainty. Our fondest hopes and expectations were blasted, and such a spirit of weeping came over us as I never experienced before. It seemed that the loss of all earthly friends could have been no comparison. We wept, and wept, till the day dawn. I mused in my own heart, saying, My advent experience has been the richest and brightest of all my Christian experiences. If this had proved a failure, what was the rest of my Christian experience worth? Has the Bible proved a failure? Is there no God, no heaven, no golden home city, no paradise? Is all this but a cunningly devised fable? Is there no reality to our fondest hope and expectation of these things? And thus we had something to grieve and weep over, if all our fond hopes were lost. 4 {1977 PGD, FSDA 99.4} [100]

Some Millerites renounced their beliefs and either returned to their former churches or rejected the Christian faith altogether. However, many of those who had separated themselves from the churches remained faithful, waiting the return of Christ which could occur any moment. Now most of their attention was directed toward encouraging one another and looking for signs which would indicate the inauguration of the Second Advent. {1977 PGD, FSDA 100.1}

D. Summary

During the 1843-44 period a shift took place in the ecclesiology of the Millerites. The concept of Babylon came to be theologically formulated in relation to both the Roman Catholic Church and the Protestant churches. The rejection of the proclamation of the Midnight Cry, the

Judgment Hour message, and the fast growing anti-Millerite sentiment among Protestants led to the conclusion that their churches had not only become a part of Babylon but that the fall of Babylon was a present reality. This added a new dimension to the Millerite mission proclamation: the call to God's people to separate themselves from Babylon. {1977 PGD, FSDA 100.2}

In this crisis period various attempts were made to discover the precise date for Christ's return, and various dating systems were employed in determining both the limits of the year 1843 and the specific time within that year when the Second Advent was to occur. A number of time settings were made during that year. The failure of a time setting did not diminish the hopes and missionary zeal of most Millerites because they were convinced that the Second Advent had to take place within 1843. Every failure brought them closer to the parousia, implying that the next time setting could be looked upon with greater expectation than the previous ones. These expectations were translated into an active mission to warn others of the coming events because they realized their responsibility for the salvation of mankind. Thus these time settings played an important part in the missionary activity. When finally the end of the year 1843 passed without the appearance of Christ Millerites experienced a general disappointment. For some their mission outreach slowed down. Further adjustments of time calculations and a study of the cleansing of the sanctuary in the light of the typological implications of the Old Testament Day of Atonement for Christ's high-priestly ministry led to the most important time-setting movement-**the Seventh Month movement-which predicted the Second Advent to occur on October 22, 1844, the 10th day of the seventh month of the Jewish Karaite year**. This movement, which brought about a great revival of missionary enthusiasm, was identified as the True Midnight Cry and interpreted as the fulfillment of the parable of the ten virgins. Stimulated by convincing arguments, the Millerites went forth in a final attempt to proclaim their message of warning. When Christ did not return at the predicted time, the second or great disappointment was a reality. {1977 PGD, FSDA 100.3} ..." **- Foundations of the Seventh-day Adventist Message and Mission, Part One - The Origins of the Seventh-day Adventist Theology of Mission, Chapter III - The Crisis of 1843-44, B. The "Year 1843." by Pieter Gerard Damsteegt, 1977; pages 84.3 – 100.3 -** https://text.egwwritings.org/publication.php?pubtype=Book&bookCode=FSDA&lang=en&collection=15&section=all&pagenumber=84

"... **NATHAN(IEL) N. WHITING, D.D**. (1794-1872), an eminent and accomplished Baptist scholar, then becoming a Millerite lecturer, author, and editor. ... **[page 638.2 - 640.1]** .. As noted, "Professor Whiting" (as he was constantly designated), 21 was a man of large experience, thorough education, and extensive training in various languages. He was an able thinker and trenchant writer of the scholarly type. He contributed various articles of importance to the different Millerite periodicals. One, appearing in the May, 1844, Advent Shield quarterly, on "Prophetic Chronology," was particularly full and able. He was a frequent contributor to the Midnight Cry, of New York City, afterward becoming its editor, under its later name, The Morning Watch. {1954 LEF, PFF4 640.1}

Under the pen name of "Philo," Whiting answered critics of the Adventist view, with skilled recourse to the Hebrew and Greek originals. 22 **He also entered into learned discussions on the "Jewish Calendar"—the time of the beginning of the Jewish sacred year/the rabbinical calendation in contradistinction to the restoration of the Mosaic calendation by the Karaites (Caraites), and the common celebration of the Passover a month early, 23 as will soon be noted**. {1954 LEF, PFF4 640.2}

Identification of "Philo," as Whiting's pen name, comes out in a letter to two physicians who had heard that Whiting had embraced the second advent doctrine, and the great prophetic outlines of the four empires of Daniel 2 and 7, with the 2300 days as years. In response Whiting says: "**Yes, the four world powers were Babylon, Medo-Persia, Greece and Rome, the Little Horn the antichristian power," a day stands for a year in time prophecy, with the joint beginning of the 70 weeks of years and the 2300 year-days from 457 B.C., the seventh year of Artaxerxes**. And he believes in the imminence of the end, but not the month, week, day, or hour of our Lord's return. 24 {1954 LEF, PFF4 640.3} ..." **- The Prophetic Faith Of Our Fathers, Volume 4, Part II - Prophetic Exposition the Foundation of The Millerite Phase of the Second Advent Movement 1831-1844, Chapter Twenty-Nine: Unrivaled Battery of Millerite Periodicals, VIII, Whiting-Scholarly Translator of New Testament, by LeRoy Edwin Froom, 1948, pages 638.2, 640.1 - 640.3 -** https://text.egwwritings.org/publication.php?pubtype=Book&bookCode=PFF4&lang=en&collection=15&section=all&pagenumber=638

Yom Kippur (Exodus 30:10; Numbers 29:11), The Day Of Atonement, a Day Of Judgment:

"... CLEANSING OF THE SANCTUARY

As performed in the Jewish economy, the cleansing of the sanctuary must have been a matter with which Daniel was familiar. It occurred in their [38] service once a year, on the tenth day of the seventh month. He must also have had some definite idea of the significance of that atonement, as it prefigured the final work to be accomplished by the promised Messiah. {1904 JNL, LDT 37.2}

The Jewish people of this day who carefully study their service understand the type, at least. That this is so is seen both in their sayings and in their writings. As proof, your attention is called to the following circumstance: In September, 1869, during a series of meetings held at Healdsburg, Cal., **a well-educated Jew** who resided in that place became much interested in the meetings. Being a man who was very diligent in his mercantile business, it was a matter of great surprise that he should leave his store to attend a meeting in mid-week, and in the daytime. At the close of the meeting, one of the ministers questioned him regarding the matter. He replied, with seriousness: "Why, elder, a Jew who broke every Sabbath in the year would not dare to work to-day. **This is the day of atonement, the tenth day of the Jewish seventh month**." The minister then asked, "What is the most solemn name your people have for this day?" With a most devout and reverential look, and in a tremulous tone of voice, he replied, "**To-day is the day of judgment.**" {1904 JNL, LDT 38.1}

The following quotation from the Scriptures represents the day of atonement as a decisive day with that people: "On the tenth day of this seventh month there shall be a day of atonement: it shall [39] be an holy convocation unto you; and ye shall afflict your souls, and offer an offering made by fire unto the Lord. And ye shall do no work in that same day: for it is a day of atonement, to make an atonement for you before the Lord your God. **For whatsoever soul it be that shall not be afflicted in that same day, he shall be cut off from among his people**." 15 {1904 JNL, LDT 38.2}

In further proof that the Jewish people regard the tenth day of the seventh month as a day of judgment, the following is quoted from one of their journals published in San Francisco. It is called **the Jewish Exponent, and is an organ of the orthodox Jews west of the Rocky Mountains**. In the issue for September, 1892, was the announcement that before the

next number would be published, the seventh month and the day of atonement would come. Their name for the seventh month is Tisri, and that of the sixth month is Elul; so the paper stated, "The month of Elul is here, and the monitory sounds of the shofar [the trumpet that was to be blown from the first to **the tenth day of the seventh month**] 16 are to be heard every morning in the orthodox synagogues, advising preparation for the day of memorial, and **the final judgment of yom kippur**." Hence, as they were in the close of Elul, the sixth month, and Tisri, the seventh month, was about to open, they would every morning, for ten days, hear the trumpet announcing the final day of judgment of that typical system. {1904 JNL, LDT 39.1} [40]

Here is the testimony of another, **the Rev. Isidore Myer, rabbi of a large congregation in San Francisco**. In announcing the day of atonement in the autumn of 1902, he explained the significance of the feast thus:- {1904 JNL, LDT 40.1}

"While crossing the threshold of time from one year to another, the Israelite is forcibly reminded of the creation and of the universal sovereignty of the Creator, and is called upon to celebrate, with the blast of trumpet, the anniversary, so to speak, of the birth of time and of the coronation of the great King. He is also summoned by the voice of the same trumpet, or 'shofar,' **to scrutinize retrospectively his actions of the past year, while he stands trembling before the all-seeing eye of Eternal Justice sitting on the throne of judgment**." {1904 JNL, LDT 40.2} ..." **- Last Day Tokens, by John Norton Loughborough, 1904, pages 37.2 - 40.2 -** https://text.egwwritings.org/publication.php?pubtype=Book&bookCode=LDT&lang=en&collection=15&section=all&pagenumber=41

"... The Day of Atonement a Time of Judgment

The day of atonement, the cleansing of the earthly sanctuary, was and is still understood by the Jews to be a day of judgment. And even now, in their scattered condition, though they cannot have all the service of the ancient time that was connected with that solemn day, it is observed as a day of judgment. In proof of this we will first quote from **a Jewish paper published in San Francisco, California, called The Jewish Exponent, the organ of the orthodox Jews west of the Rocky Mountains. In the issue for September, 1892, was the announcement that before the issuing of the next number, the seventh month and day of atonement would come. Their name for the seventh month is Tishree, and that of the sixth is Ellul**; so the paper stated, "The month of Ellul is here, and the monitory sounds of the Shofar [the trumpet that was to be blown from the first to the tenth day of the seventh month, Ps. 81:3, 4] are to be heard every morning in the orthodox synagogues, advising preparation for the day of memorial, and **the final judgement of Yom Kippur.**" As they were in the close of Ellul, the sixth month, and Tishree, the seventh month, was about to open, they would, every morning for ten days, hear the trumpet announcing the final judgment of the year in that typical system. {1905 JNL, GSAM 91.1}

Testimony of a Jewish Rabbi

Again, **in the year 1902, Rabbi Isidore Myer, of a large congregation of Jews in San Francisco, Cal., in announcing the day of atonement, said**: "While crossing the threshold of time from one year to another, the Israelite is forcibly reminded of the creation and of the universal sovereignty of the Creator, and is called upon to celebrate, with blast of trumpet, the anniversary, so to speak, of the birth of time and of the coronation of the great King. He is also

sum- **[92]** moned by the voice of the same trumpet, or Shofar, **to scrutinize retrospectively his action of the past year while he stands tremblingly before the all-seeing eye of Eternal Justice sitting on the throne of judgment**." {1905 JNL, GSAM 91.2}

As in the Jewish temple service the sanctuary was cleansed once every year, it must have been apparent to Daniel that this cleansing of the sanctuary at the end of the twenty-three hundred days must relate to something besides the yearly typical service. The Lord had already instructed his people that, when using symbols in prophecy, the time given should be counted "each day for a year." 30 So this period of twenty-three hundred days, as we have seen, comes down to the close of Christ's work as high priest in the heavenly sanctuary- to the investigative judgment of those whose cases, through confession, have been brought into the heavenly sanctuary. {1905 JNL, GSAM 92.1}" **- The Great Second Advent Movement: Its Rise and Progress, John Norton Loughborough, 1905; page 91.1 - 92.1 -** https://text.egwwritings.org/publication.php?pubtype=Book&bookCode=GSAM&lang=en&collection=15&section=all&pagenumber=91

"... This work of the cleansing of the earthly sanctuary was a work of judgment. This is indicated in Leviticus 23:27-30. {1933 WHB, DOF 288.1}

"Also on the tenth day of this seventh month there shall be a Day of Atonement: it shall be a holy convocation unto you; and you shall afflict your souls, and offer an offering made by fire unto the Lord. And you shall do no work in that same day: for it is a Day of Atonement, to make an atonement for you before the Lord your God. For whatsoever soul it be that shall not be afflicted in that same day, he shall be cut off from among his people. And whatsoever soul it be that does any work in the same day, the same soul will I destroy from among his people." {1933 WHB, DOF 288.2}

The Jewish people always recognized the Day of Atonement as a judgment day. Even to the present time it is so regarded. The following is a copy of a statement published in a Jewish paper in the city of San Francisco in 1892. The Jewish Day of Atonement was coming on, and the rabbi issued this announcement: {**1933** WHB, DOF 288.3} [289]

"The monitory sounds of the shophar [trumpet] are to be heard every morning in the orthodox synagogues, advising preparation for the day of memorial and **of the final judgment of Yom Kippur** [Yom-day, Kippur atonement]."-Jewish Exponent- September, 1892. {1933 WHB, DOF 289.1}

In 1902 Isador Meyer, a Jewish rabbi, spoke of the Jew on the Day of Atonement as follows: {1933 WHB, DOF 289.2}

"He is also summoned by the voice of the same trumpet, or shophar, **to scrutinize retrospectively his actions of the past year, while he stands trembling before the all-seeing eye of Eternal justice sitting on the throne of judgment**." {1933 WHB, DOF 289.3}

From this we see that the cleansing of the earthly sanctuary on the Day of Atonement was a work of judgment. And the cleansing of the earthly sanctuary was a type of the cleansing of the heavenly. Therefore it follows unquestionably that the cleansing of the heavenly sanctuary is a work of judgment also. {1933 WHB, DOF 289.4} ..." **- In Defense Of The Faith, by William Henry Branson, 1933, pages 288.1 - 289.4 -** https://text.egwwritings.org/publication.php?

pubtype=Book&bookCode=DOF&lang=en&collection=15&section=all&pagenumber=288

"... **During the Middle Ages, the character of the Day of Atonement as a joyful and a festive day did not change, but emphasis was also put upon its character as a day of judgment and justice and as the hour of "signing the verdict."** ..." **- Encyclopedia (Online) – Day Of Atonement, section "The Meaning of the Day – The Day of Atonement in Philosophic, Aggadic, and Belletristic Literature" -** https://www.encyclopedia.com/philosophy-and-religion/judaism/judaism/day-atonement

"...Place in Rabbinic Judaism.

In rabbinic Judaism **the Day of Atonement completes the penitential period of ten days** (V02p286001.jpg V02p286002.jpg) **that begins with New-Year's Day, the season of repentance and prayer**; for though prayerful humiliation be acceptable at all times, it is peculiarly potent at that time (R. H. 18a; Maimonides, "Yad," Teshubah, ii. 6). It is customary to rise early (commencing a few days before New-Year); the morning service is preceded by litanies and petitions of forgiveness (V02p286003.jpg, "seliḥ ot") which, on the Day of Atonement, are woven into the liturgy (Shulḥ an 'Aruk, Oraḥ Ḥayyim, 581; Zunz, "S. P." 76 et seq.). New-Year's and Atonement days are days of serious meditation (V02p286004.jpg, "awful days," Zunz, "S. P." 82, note). **The former is the annual day of judgment** (V02p286005.jpg), **when all creatures pass in review before the searching eye of Omniscience (R. H. i. 2)**. According to the Targum, the day of the heavenly session in Job i. 6 et seq. was no other than the first of the year (V02p286006.jpg, resh shatta; see also Zohar Ex. 32b, ed. Wilna, 1882). Accordingly, the Divine Judge receives on that day the report of Satan, arch-fiend and accuser in heaven; the other angels, it is presumed, are friendly to the accused, and plead their cause before the august tribunal. The sounds of the "shofar" are intended to confuse Satan (R. H. 16b). **There is, indeed, in heaven a book wherein the deeds of every human being are minutely entered (Abot ii. 1, iii. 16; a book of record, "book of remembrance," is alluded to, Mal. iii. 16). Three books are opened on the first day of the year, says the Talmud (R. H. 16b); one for the thoroughly wicked, another for the thoroughly pious, and the third for the large intermediate class. The fate of the thoroughly wicked and the thoroughly pious is determined on the spot; the destiny of the intermediate class is suspended until the Day of Atonement, when the fate of every man is sealed (R. H. 16a)**. In the liturgical piece "Unetanneh Toḳ ef," ascribed to R. Amnon Of Mayence (Zunz, "Literaturgesch." p. 107), a still weirder scene is unfolded:

"**God, seated on His throne to judge the world, at the same time Judge, Pleader, Expert, and Witness, openeth the Book of Records; it is read, every man's signature being found therein. The great trumpet is sounded; a still, small voice is heard; the angels shudder, saying, this is the day of judgment**: for His very ministers are not pure before God. As a shepherd mustereth his flock, causing them to pass under his rod, **so doth God cause every living soul to pass before Him to fix the limit of every creature's life and to foreordain its destiny. On New-Year's Day the decree is written; on the Day of Atonement it is sealed who shall live and who are to die**, etc. But penitence, prayer, and charity may avert the evil decree."

All depends on whether a man's merits outweigh the demerits put to his account (Maimonides, "Yad," Teshubah, iii. 3). It is therefore desirable to multiply good deeds before **the final account on the Day of Atonement** (ib. iii. 4). Those that are found worthy are entered in the

Book of Life (Ex. xxxii. 32; Isa. iv. 3; Ps. lxix. 29 [A. V. 28]; Dan. xii. 1; see Charles, "Book of Enoch," pp. 131-133). Hence the prayer: "Enter us in the Book of Life" (V02p286007.jpg, "inscribe us"; but V02p286008.jpg, "seal us," that is, "seal our fate"—in the closing prayer on the Day of Atonement). Hence also the formula of salutation on New-Year's Eve: "May you be inscribed [in the Book of Life] for a happy year." In letters written between New-Year and **the Day of Atonement, the writer usually concludes by wishing the recipient that God may seal his fate for happiness** (V02p286009.jpg). Thus, in late Judaism, features that were originally peculiar to New-Year's Day **were transferred to the Day of Atonement**. The belief that on the first day of the year the destiny of all human beings was fixed was also that of the Assyrians. Marduk is said to come at the beginning of the year ("rish shatti") and decide the fate of one's life (Schrader, "K. B." iii., second div., 14 et seq.).

Rabbinic Aspects of Atonement.

V02p287001.jpgDay of Atonement Before Metz, 1870, as Observed by the Jewish Soldiers in the German Army.

The Day of Atonement survived the cessation of the sacrificial cult (in the year 70). "Though no sacrifices be offered, the day in itself effects atonement" (Sifra, Emor, xiv.). Yet both Sifra and the Mishnah teach that the day avails nothing unless repentance be coupled with it (Yoma viii. 8). Repentance was the indispensable condition for all the various means of atonement. Repentance must unquestionably accompany a guiltor sin-offering (Lev. v. 5; Maimonides, "Yad," Teshubah, i. 1). Penitent confession was a requisite for expiation through capital or corporal punishment (Sanh. vi. 2; Maimonides, ib.). "**The Day of Atonement absolves from sins against God**, but not from sins against a fellow man unless the pardon of the offended person be secured" (Yoma viii. 9). Hence the custom of terminating on the eve of the fastday all feuds and disputes (Yoma 87a; Maimonides, ib.ii.9 et seq.). **Even the souls of the dead are included in the community of those pardoned on the Day of Atonement**. It is customary for children to have public mention made in the synagogue of their departed parents, and to make charitable gifts on behalf of their souls (Shulḥan 'Aruk, Oraḥ Ḥayyim, 621, 6). But no amount of charity will avail the soul of a wicked man (Ṭure Zahab to Shulḥan 'Aruk, Yoreh De'ah, 249, note 5). ..." **- Jewish Encyclopedia (Online), Day Of Atonement (Yom Kippur), sections, "Place in Rabbinc Judaism", "Rabbin Aspects Of Atonement" -** http://www.jewishencyclopedia.com/articles/15117-yom-kippur

2,300 Days/Years, by many others, Jewish commentators & the 4 World Powers:

Church of Ireland; Irish Clergyman and Scientific Writer: **William Hales** (AD 8 April 1747 – AD 30 January 1831) on Daniel 7:25, 8:14, 9:24:

> **Daniel 7:25, 8:14, 9:24**:
>
> “... [page 11] 3. If now we count forward ... the prophetic division of **the 1260 years** ... and included perhaps in that specified by **Daniel VIII, 13-14**, as of consisting of "**2300** [page 11-12] **prophetic days, or years**," will be closed; supposing it **to commence with Daniel's "70 prophetic weeks," or 490 years** ...
>
> ... And according to the still more sagacious conjecture, of the learned and worthy Layman - (and Irishman too, were I at liberty to divulge his name) - in a Comment on

the Revelation, 8vo, 1787, Payne, **reckoning the 70 weeks the former branch of the grand prophetic period of 2300 days - and the latter 2300 - 490 = 1810** ...”

“... [page 76] (at the end of **the grand prophetic period of 2300 days**, Dan. VIII. 14.) ...”

“... [page 145] and **the commencement of Daniel's 70 weeks, (forming the first branch of the grand prophetic period of 2300 days**, VIII. 14.) ...”

“... [page 199] the amazing commentary, as it is the further illustration of **the grand prophetic period of 2300 days** in the preceeding chapter, Dan. VIII. ...”

“... [page 206] the assumed **commencement of the 70 weeks, and also of the grand prophetic period of 2300 days** ...”

“... [page 207] 26. And **after the sixty and two weeks, before specified, as the largest division of the 70**, was the Anointed [Leader] "cut off" judicially, by an iniquitous sentence, **in the midst of the one week, which formed the third and last division**, and **began with our Lord's Baptism, about AD 27** - "When he was beginning to be thirty years of age," and **commenced his mission, which lasted three years and half until his crucifixion, about AD 31**.

27. **During this one week, which ended about AD 34, (about the martyrdom of Stephan,)** a new covenant was established with many of the Jews, of every class; in the midst of which the Temple sacrifice was virtually abrogated by the all-sufficient sacrifice of the Lamb of God that taketh away the sins of the [repentant and believing] world. ...”

“... [page 259]

Grand Prophetic Period of 2300 days - 149

First Division, 70 Weeks, or 490 years - 200

The 7 Weeks - - - - - 205

62 Weeks - - - - - - 207

1 Weeks - - - - - 207,208

Second Division, 1810 Years - - - .ib.

1260 Days (Note a)- - - -8,63

1290 Days - - - - - 34

1335 Days - - - - - 35 ...” **[The Inspector, or Select Literary Intelligence for the Vulgar; AD 1798 … [select pages], written in 1799] -**

http://books.google.com/books?id=-aAPAAAAIAAJ&printsec=frontcover#v=onepage&q&f=false

Methodist: **Adam Clarke** (AD 1760 or AD 1762 – AD 1832) Commentary, on Numbers 14:34; Ezekiel 4:4,6; Daniel 7:25, 8:14,26, 9:24,25,27; Revelation 12:14, quoted in relevant part:

Numbers 14:34:

"... **After the number of the days** - The spies were **forty days** in searching the land, and the people who rebelled on their evil report are condemned to wander **forty years** in the wilderness! ..." - http://biblehub.com/commentaries/clarke/numbers/14.htm

Ezekiel 4:4:

"... 4. **The days signify years, a day for a year**; during which they were to bear their iniquity, or the temporal punishment due to their sins. ..." - http://biblehub.com/commentaries/clarke/ezekiel/4.htm

Ezekiel 4:6:

"**Forty days** - **Reckon, says Archbishop Newcome**, near fifteen years and six months in the reign of Manasseh, two years in that of Amon, three months in that of Jehoahaz, eleven years in that of Jehoiakim, three months and ten days in that of Jehoiachin, and eleven years in that of Zedekiah; and there arises **a period of forty years**, during which gross idolatry was practiced in the kingdom of Judah. ..." - http://biblehub.com/commentaries/clarke/ezekiel/4.htm

Daniel 7:25:

"... Until **a time and times and the dividing of time** - In **prophetic language a time signifies a year; and a prophetic year has a year for each day. Three years and a half (a day standing for a year, …) will amount to one thousand two hundred and sixty years, if we reckon thirty days to each month**, as the Jews do.

If we knew precisely when the papal power began to exert itself in the antichristian way, then we could at once fix the time of its destruction. The end is probably not very distant; it has already been grievously shaken by the French. In **1798** the French republican army under General Berthier took possession of the city of Rome, and entirely superseded the whole papal power. **This was a deadly wound**, though at present it appears to be healed; but it is but skinned over, and a dreadful cicatrice remains. The Jesuits, not Jesus, are now the Church's doctors. ..." - http://biblehub.com/commentaries/clarke/daniel/7.htm

Daniel 8:14:

"**Unto two thousand and three hundred days** - Though literally it be two thousand three hundred evenings and mornings. Yet **I think the prophetic day should be understood here**, as in other parts of this prophet, and **must signify so many years**. …" - http://biblehub.com/commentaries/clarke/daniel/8.htm

Daniel 8:26:

“... The **vision of the evening and the morning** which was told is true - **That mentioned in Daniel 8:14**.

For it shall be for **many days - Not less than two thousand three hundred years!** ...” - http://biblehub.com/commentaries/clarke/daniel/8.htm

Daniel 9:24,25,27:

“... When thus supplicating God in behalf of Israel, the angel Gabriel is sent to inform him of the **seventy prophetic weeks**, or **four hundred and ninety natural years** ...

... [vs 24] **Seventy weeks** are determined - The Jews had **Sabbatic years, Leviticus 25:8, by which their years were divided into weeks of years**, as in this important prophecy, **each week containing seven years**. **The seventy weeks** therefore here spoken of amount to **four hundred and ninety years**. ...

... [vs 25] And if we reckon back **four hundred and ninety years**, we shall find the time of the going forth of this command. ...

... **Four hundred and ninety years**, reckoned back ... the very month and year in which Ezra had his commission from Artaxerxes Longimanus, king of Persia, (see Ezra 7:9), to restore and rebuild Jerusalem. See the commission in Ezra 7:11-26 (note), and Prideaux's Connexions, vol. 2 p.

The above **seventy weeks**, or **four hundred and ninety years**, are divided ...

I. Seven weeks, that is, forty-nine years.

II.-Sixty-two weeks, that is, four hundred and thirty-four years.

III. One week, that is, seven years. ...

... the first period of seven weeks ... forty-nine years ...

From the above seven weeks the second period of **sixty-two weeks**, or **four hundred and thirty-four years** more, commences, at the end of which the prophecy says, Messiah the Prince should come, that is, **seven weeks, or forty-nine years**, should be allowed for the restoration of the Jewish state; from which time till the public entrance of the Messiah on the work of the ministry should be **sixty-two weeks, or four hundred and thirty-four years**, **in all four hundred and eighty-three years**.

From the coming of our Lord, the third period is to be dated, viz., "He shall confirm the covenant with many for **one week**," that is **seven years**, Daniel 9:27. ...

... These **seven years**, added to **the four hundred and eighty-three**, **complete the four hundred and ninety years, or seventy prophetic weeks** ...

... [vs 27] I have only to add that **this mode of reckoning years and periods by weeks is not solely Jewish**. Macrobius, in his book on Scipio's dream, has these remarkable words: Sed a sexta usque ad septimam septimanam fit quidem diminutio, sed occulta, et quae detrimentum suum aperta defectione non prodat: ideo nonnullarum rerumpublicarum hic mos est, ut post sextam ad militiam nemo cogatur; Somn. Scip., lib. 1 c. , in fine. "From the sixth to the seventh week, there is a diminution of strength; but it is hidden, and does not manifest itself by any outward defect. Hence it was the custom in some republics not to oblige a man to go to the wars **after the sixth week**, i.e., **after forty-two years of age**." ...” - http://biblehub.com/commentaries/clarke/daniel/9.htm

Revelation 12:14:

"... It is said here that the period for which the woman should be nourished in the wilderness would be **a time, times, and a half; consequently this period is the same with the twelve hundred and sixty days of Rev_12:6**. ...

... by understanding **a time to signify a year; times, two years; and half a time, half a year**; i.e., three years and a half. And **as each prophetic year contains three hundred and sixty days**, so three years and a half will contain precisely **twelve hundred and sixty days**. The Apocalypse being highly symbolical, it is reasonable to expect that its periods of time will also be represented symbolically, that the prophecy may be homogeneous in all its parts. **The Holy Spirit, when speaking of years symbolically, has invariably represented them by days**, commanding, e. gr., **the Prophet Ezekiel to lie upon his left side three hundred and ninety days, that it might be a sign or symbol of the house of Israel bearing their iniquity as many years; and forty days upon his right side, to represent to the house of Judah in a symbolical manner, that they should bear their iniquity forty years**, **The one thousand two hundred and threescore days, therefore**, that the woman is fed in the wilderness, must be **understood symbolically**, and **consequently denote as many natural years**. ...

... The woman is nourished for **one thousand two hundred and threescore years** from the face of the serpent, …" - http://biblehub.com/commentaries/clarke/revelation/12.htm

Methodist: **Rev. Joseph Benson** (AD 1749 – AD 1821) Commentary, on Numbers 14:34; Ezekiel 4:4-6; Daniel 7:25, 8:13, 9:24,25,26,27; Revelation 2:10, quoted in relevant part:

> **Numbers 14:34**:
>
> “... **Numbers 14:34 Each day for a year** — So there should have been **forty years** to come, but God was pleased mercifully to accept of the time past as a part of that time. ...” - http://biblehub.com/commentaries/benson/numbers/14.htm
>
> **Ezekiel 4:4-6**:
>
> “... And lay the iniquity of the house of Israel upon it: according **to the number of the days**, &c. — From the days that I shall order thee to lie upon thy left side thou shalt understand how many years I have borne with their iniquity, **for each day was to signify a year: see Ezekiel 4:6**. Thou shalt bear their iniquity — Thou shalt, in the way of a sign or symbol, suffer for their iniquity, namely, in lying so long upon one side. Or, thou shalt pre-signify the punishment which they shall

bear. For I have laid upon thee the years of their iniquity — **This verse explains the former: I have pointed out the number of years** wherein apostate Israel sinned against me. A**ccording to the number of days, three hundred and ninety days** — "**This number of years** will take us back, with sufficient exactness, from the year in which Jerusalem was sacked by Nebuchadnezzar to the first year of Jeroboam's reign, when national idolatry began in Israel." — **Bishop Newcome**. Some, however, rather suppose that **the years** are meant which intervened between the falling of Solomon into idolatry, and the carrying away of the ten tribes by Shalmanezer, at which time they entirely ceased to be a nation or people of themselves, and were wholly dispersed and mixed with other nations. **Thou shalt bear the iniquity of Judah forty days** — **So many years** there were from the time when King Josiah entered into a solemn covenant to serve and worship God, (from whence their future idolatry received a great aggravation,) to the destruction of the city and temple. **I have appointed thee each day for a year — Days frequently stand for years in the prophetical accounts of time.** ..." - http://biblehub.com/commentaries/benson/ezekiel/4.htm

Daniel 7:25:

"... And they shall be given, &c. — "**A time, all agree, signifies a year; and a time, and times, and the dividing of time, or half a time, are three years and a half**; and the ancient **Jewish year, consisting of twelve months, and each month of thirty days**, a time, and times, and half a time, or three years and a half, **are reckoned in the Revelation 11:2-3; Revelation 12:6; Revelation 12:14, as equivalent to forty-two months, or twelve hundred and sixty days**; and **a day, in the style of the prophets, is a year; (see Ezekiel 4:4;)** and it is confessed that the seventy weeks, in **Daniel 9. are weeks of years**, and consequently **twelve hundred and sixty days are twelve hundred and sixty years**. ... these **twelve hundred and sixty years** ... **twelve hundred and sixty years** ..." - Bishop Newton" - http://biblehub.com/commentaries/benson/daniel/7.htm

Daniel 8:13:

"... It must, however, be remembered, that **many interpreters** understand **these days in the same sense in which days are generally understood by this prophet, namely, for years**; and thus refer the prophecy to antichrist, ... This will carry us on to a still **distant time** in the church of God, to the completion of that opposition to the church of Christ which has been wished for long since, when the sanctuary will be perfectly cleansed, and to which the twelve hundred ninety and thirteen hundred thirty-five years of chap. 12. must have a reference. **Sir Isaac Newton, Obs., chap. 9., not only reckons the days to be years**, but will have the horn to be Rome, and does not refer it at all to Antiochus; and **in this he is followed, in a great measure, by Bishop Newton** ..." - http://biblehub.com/commentaries/benson/daniel/8.htm

Daniel 9:24,25,26,27:

"... [vs 24] Daniel 9:24. **Seventy weeks**, &c. — **Weeks not of days, but of years, or, seventy times seven years, that is, four hundred and ninety years**, **each day**

being accounted a year according to the prophetic way of reckoning, (see note on Daniel 7:25,) **a way often used in Scripture**, especially in reckoning the years of jubilee, which correspond with these numbers in Daniel: see Leviticus 25:8. See also Genesis 29:27, where, to fulfil **her week, is explained by performing another seven years**' service for Rachel; and **Numbers 14:34**, where we read, that **according to the number of the days** which the spies employed in searching out the land of Canaan, **even forty days**, the Israelites were condemned to bear their iniquities, **even forty years**. Thus God says likewise to **Ezekiel, contemporary with Daniel**, I have laid upon thee **the years** of their iniquity, **according to the number of the days three hundred and ninety days**. I have appointed thee **EACH DAY FOR A YEAR**. Nor was this mode of expression in use only among the Jews; for Varro, speaking of himself, says, he was entered into the twelfth week of his age, at the close of which he would have been eighty-four years old. In these instances, the days evidently denote solar years, which were in use throughout the Jewish history; so that there is no probability that the angel should here intend any such singularity, as counting by lunar years. ...

... [vs 25] The third decree, which was that of Artaxerxes Longimanus, recorded at large Ezra 7:12-26, "was of great solemnity and efficacy, importing no less than the restoration of the Jewish constitution, both civil and ecclesiastical, providing in the first place for the re-establishment of divine worship with becoming order and magnificence, exempting the priesthood from all taxes; then, for the civil government of the people, the institution of tribunals, and the administration of justice, according to the law of Moses. This decree answers to all the characters of the prophecy, the restoring of the constitution, the rebuilding of the city, and the chronological periods distinctly specified," and is, no doubt, here chiefly intended. ...

... the archangel commences **the seventy weeks**, not from the actual rebuilding the walls and streets, but from the going forth of the commandment to restore and rebuild them. So that the date of the first edict, not the work itself, is the epoch from whence begins **the period of four hundred and ninety years**. ..." — Apthorp. ...

... shall be **seven weeks** ... in **forty-nine years** ... the interval of **forty-nine years** ... " — Dr. Apthorp. ...

... [vs 26] Daniel 9:26. After **threescore and two weeks** ... or **four hundred and thirty- four years**; ending with the sixty-ninth [prophetic] week, and with the commencing of our Lord's ministry. ... For **sixty-two weeks, or four hundred and thirty-four years**, added to **seven weeks, or forty-nine years**, are **equal to four hundred and eighty- three years**. After which period, or in **the last one week, containing seven years**, the Messiah should be cut off. ..." — Dr. Apthorp.

... [vs 27] For **one week** — ... from his baptism. The first half week of Daniel is from the beginning of Christ's first preaching, Mark 1:15, Repent ye, and believe the gospel ... in **one week, or seven years** ..." - http://biblehub.com/commentaries/benson/daniel/9.htm

Revelation 2:10:

"... **ten days** — That is, a considerable time: for, as Lowman observes, It is not to be understood literally, which would have been a short time of affliction indeed, and hardly agreeable to such a description of that tribulation as this prophecy seems to have been intended to prepare the church **for Bishop Newton supposes that these ten days mean ten years, according to the usual style of prophecy**; and that the persecution of Dioclesian is referred to, which lasted that time, and was the greatest persecution that the primitive church ever endured, most grievously afflicting all the Asian, and indeed all the eastern churches. This persecution, he thinks, and none of the other general persecutions, answers the character here given, none of the others lasting **so long as ten years**. …" - http://biblehub.com/commentaries/benson/revelation/2.htm

Anglican Theologians; Free Church of Scotland: Jamieson, Fausset & Brown (AD 1871) **Commentary** on Ezekiel 4:5-6; Revelation 2:10, quoted in relevant part and citations from others:

Daniel 8:14,26 [An "If", a possibility allowed for]:

"... [vs 14] **If** the **twenty-three hundred days mean years**, … **we should arrive at about the close of the sixth thousand years of the world**, just **as the 1260 years (Da 7:25) from Justinian's decree arrive at the same terminus**. The **Jews'** tradition represents **the seventh thousand as the millennium**. ...

... [vs 26] **it shall be for many days—It refers to remote times (Eze 12:27)**. ..." - http://biblehub.com/commentaries/jfb/daniel/8.htm

Ezekiel 4:5-6:

"... 5. **three hundred and ninety days**—The **three hundred ninety years** of punishment appointed for Israel, and forty for Judah ...

... 6. **each day for a year—literally, "a day for a year, a day for a year." Twice repeated, to mark more distinctly the reference to Nu 14:34**. ..." - http://biblehub.com/commentaries/jfb/ezekiel/4.htm

Revelation 2:10:

"… Lyra explains **ten years on the year-day principle**. …" - http://biblehub.com/commentaries/revelation/2-10.htm

Calvinism (German): **Johann Peter Lange's** (AD 10 April 1802, - AD 9 July 1884) **Commentary on the Old Testament** of AD 1882 on Ezekiel 4:4-6, and others as he cites:

Daniel 8:14 [Lange cites others prevalent, though he himself disagrees]:

"... that class of interpreters, **quite common** in **this country and Great Britain**, but comparatively rare **in Germany**, who understand by **the days in question so many years**, and generally apply the prophecy to the continuance of the papal supremacy. ...

Others, adopting the same substitution of years for “days,”... **Elliott, the strongest advocate of this theory** ... Horæ Apocalypticæ ...” - http://biblehub.com/commentaries/lange/daniel/8.htm

Ezekiel 4:4-6:

“... As the period fixed is **days (which, however, mean years)** ... What comes upon them **in years, Ezekiel is to represent to them in days** ... Comp. on Ezekiel 4:5.—The suffix in נתתין refers to עון. Hengst., who takes למספר as=for just as many days (KLIEF., KEIL: for the number of, for a number of), translates: **so that for every day there comes a year**, I give it thee. ...” - http://biblehub.com/commentaries/lange/ezekiel/4.htm

English Baptist: **John Gill** (AD 23 November 1697 – AD 14 October 1771) on Numbers 14:34; Daniel 7:25, 8:14, 9:24,25,26,27; Ezekiel 4:6; Revelation 2:10, and also as he notes seen from others, quoted in relevant parts:

Numbers 14:34:

“... each **day for a year**; reckoning **each day for a year**, **forty days for forty years, as in Ezekiel 4:6,** ...” - http://biblehub.com/commentaries/gill/numbers/14.htm

Daniel 7:25:

“... until **a time, and times, and the dividing of time**; by "a time" is meant a year, the longest part of time; by "times", two years; and "the dividing of time", half a year; in all three years and a half, which **is the same with 1260 days, or forty two months**, the time of the witnesses prophesying in sackcloth, and **of the reign of antichrist**; **so long shall he continue**, exercising his power and authority, his wrath and rage, and blasphemy, and no longer; **see Revelation 11:2**. ...” - http://biblehub.com/commentaries/gill/daniel/7.htm

Daniel 8:14 [John Gill cites others position, not that he himself agreed with that position]:

> “... unto **two thousand and three hundred days**; or so many "mornings" and "evenings" ... **so many years, as Jacchiades, and others** ...” - http://biblehub.com/commentaries/gill/daniel/8.htm
>
> Daniel 9:24,25,26,27:
>
> “... [vs 24] this space of **"seventy" weeks** is not to be understood of weeks of days; which is too short a time for the fulfilment of so many events as are mentioned; nor were they fulfilled within such a space of time; but of weeks of years, and **make up four hundred and ninety years** ...
>
> ... [vs 25] as Bishop Chandler (c) observes ...
>
> ... "the commencement of the weeks (as he remarks) must be either from the

seventh of Artaxerxes, which falls on 457 B.C. ... of Artaxerxes; (add to 457 B.C., twenty six years after Christ, which is the number that **four hundred and eighty three years, or sixty nine weeks**, exceeds four hundred and fifty seven years); and you are brought to the beginning of John the Baptist's preaching up the advent of the Messiah; add **seven years or one week** to the former, and you come to the ... year of A.D. which was the year of Jesus Christ's death or else compute **four hundred and ninety years, the whole seventy weeks**, from the seventh of Artaxerxes, by subtracting four hundred and fifty seven years (the space of time between that year and the beginning of A.D.) from **four hundred and ninety**, and there ... the year of our Lord's death. ...

... unto the Messiah the Prince shall be **seven weeks, and threescore and two weeks** ... **after seven, and sixty two weeks, or four hundred and eighty three years** ... the **seven weeks**, or **forty nine years** ...

... unto which there were to be **seven, and sixty two weeks, or sixty nine weeks**, which make **four hundred and eighty three years**; and these being understood of eastern years, used by the Egyptians, Chaldeans, and Persians, **consisting of three hundred and sixty days**, reckoning **thirty days to a month**, and **twelve months to a year**, ... **seven weeks**, or **forty nine years** ...

... [vs 26] And after **threescore and two weeks**,.... To be reckoned from the end of the **seven weeks, or forty nine years**, which, added to them, make **four hundred and eighty three years**: ...

... [vs 27] And he shall confirm the covenant with many for **one week**,.... Sixty nine of the seventy weeks being accounted for, and the several events observed to be fulfilled in them; the angel proceeds to take notice of the remaining **"one" week, or seven years** ... the space of **one week**, or **seven years** ...” - http://biblehub.com/commentaries/gill/daniel/9.htm

Ezekiel 4:6:

“... For I have laid upon thee the years of their iniquity,.... Or the iniquity which for so many years they have been guilty of; that is, the punishment of it:

according to the number of the days; **a day for a year**;

three hundred and ninety days; which **signify three hundred and ninety years** ...

... as many days as answer to these years ...” - http://biblehub.com/commentaries/gill/ezekiel/4.htm

Revelation 2:10:

"... the Dioclesian persecution lasted **ten years** almost throughout: and some think that this last persecution, which held ten years, is here particularly meant, and not without

some good reason; since **it is usual in prophetic writings, and in this book of the Revelation, to put days for years; so that these ten days may be the ten years** the last persecution held ... " - http://biblehub.com/commentaries/gill/revelation/2.htm

pastor of Calvary Chapel Santa Barbara: **David Guzik Commentary** (Pastoral ministry since AD 1982) on Numbers 14:34 and also comments on other passages:

Numbers 14:34:

"... e. **Forty days . . . forty years**: The spies, representing the nation, failed in the test of **40 days**. Now the nation would be tested **40 years** ...

... ii. This turning point in Israel's history is an essential lesson for every believer, and is trumpeted to us in Psalm 95:7b-11: *Today, if you will hear His voice: Do not harden your hearts, as in the rebellion, as in the day of trial in the wilderness, when your fathers tested Me; they tried Me, though they saw My work. For **forty years** I was grieved with that generation, and said, 'It is a people who go astray in their hearts, and they do not know My ways.' So I swore in My wrath, 'They shall not enter My rest.' ...*" - http://biblehub.com/commentaries/guzik/commentaries/0414.htm

Daniel 8:14 [David Guzik cites others position, though he does not agree with that position]:

"... A **popular** … interpretation of this passage took **one year for every day**, and **William Miller used 2,300 "year-days"** …

… **Adam Clarke** comments show what a hold **the year-date approach** had to many of his time: "Though literally it be ***two thousand three hundred evenings and mornings*, yet I think the *prophetic day*** should be understood here, as in other parts of this prophet, and must **signify so many *years***. ..." - http://biblehub.com/commentaries/guzik/commentaries/2708.htm

While some of these authors allowed an "if" (such as the Anglican), or even disagreed with the year-day in Daniel 8:14 (as some were 'preterists', another Jesuit formed infiltration theology borrowed from a few ECF), these at least admitted that the interpretation was **"popular"**, in "**quite common** in **this country and Great Britain", also existed in "Germany" (though less prevalent) and "many" understood it this way, "as Jacchiades and others"**, **"Elliot"**, **"Newton"**, etc.

Roman Catholic (Layman, Scientist): **Arnold of Villanova** (AD 1235 – AD 1313), on Daniel 8:14:

Daniel 8:14:

"... When he says **'two thousand three hundred days'** it must be said that **by days he understands years**. This is clear through the explanation of the angel when he says that in the end the vision will be fulfilled, from which he gives it to

be understood by clear expression that in that vision **by days are understood years**. ..." - Translated from Arnold of Villanova, Introductio in Librum [Joachim] De Semine, fol. 7 v, col. 2, line 34 to fol. 8 r, col. 1, line 2.

"... It is **not unaccustomed, in the Scripture of God, for days to under-stand years**. Nay, it is **certainly usual and frequent**. Whence also the Spirit **in Ezekiel testifies: 'A day for a year I have reckoned to you.** ..." - Translated from Arnold of Villanova, Introductio in Librum [Joachim] De Semine,, fol. 8 r, col. 1, lines 14-20.

As translated/quoted in Leroy Edwin Froom, The Prophetic Faith of Our Fathers, Volume 1; Page 750

" ... 'Up to the evening and the morning, **two thousand three hundred days.' By a day, however, he understands a year**. ..." - Tractatus de Tempore Adventus Antichristi (Treatise on the Time of the Coming of Antichrist), fol. 59 v, col. 2 to fol. 60 r, col. 2.

As translated/quoted in LeRoy Edwin Froom, The Prophetic Faith of Our Fathers, Volume 1, Page 752

" ... 'From the time when the continual sacrifice will have been taken away, and there will have been set up'—that is, up to the time when will be set up—`the abomination upon the desolation' namely, of the faithful people, **'a thousand two hundred and ninety days.'** And **here, just as above, by a day a year is understood**, which is clear through what precedes, since it says 'And when the dispersion of the power of the holy people, all these things will be completed.' ..." - Tractatus de Tempore Adventus Antichristi (Treatise on the Time of the Coming of Antichrist), fol. 61 r, col. 2, line 28 to fol. 61 v, col. 1, lin.

As translated/quoted in LeRoy Edwin Froom, The Prophetic Faith of Our Fathers, Volume 1, Page 753

" ... it is certain, as was clear above, **that Daniel under the name of days gives us to understand years and not usual days** ..."

"... such an understanding agrees with the **common** concepts of men and the truth of Sacred Scripture **commonly known**. ..." - Tractatus de Tempore Adventus Antichristi (Treatise on the Time of the Coming of Antichrist), fol. 63 r, col. 1, lines 21-32.

As translated/quoted in LeRoy Edwin Froom, The Prophetic Faith of Our Fathers, Volume 1, Page 754-755 - http://docs.adventistarchives.org/docs/PFOF/PFOF1950-V01.pdf#view=fit

Other, Scientist: **Sir Isaac Newton** (AD 25 December 1642 – AD 20 March 1727) Commentary on Daniel & Revelation; Daniel 8:14; Revelation 2:10, quoted in relevant part:

Daniel 8:14:

"...[8] Daniel, one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? And he said unto me, **Unto two thousand and three hundred days**; then shall the sanctuary be cleansed. **Daniel's days are years** ...

... The Sanctuary and Host were trampled under foot **2300 days; and in Daniel's Prophecies days are put for years**: but the profanation of the Temple in the reign of Antiochus did not last so many natural days. …" - Observations Upon the Prophecies of Daniel, the Apocalypse of St. John; Chapter IX - http://books.google.com/books?id=s1_EkzlLWrMC&printsec=frontcover#v=onepage&q&f=false

Revelation 2:10:

"... The **tribulation of ten days** can agree to no other persecution than that of Dioclesian, it being the only persecution which **lasted ten years**. …" - Observations Upon the Apocalypse of St. John Volume 2; Page 290; - http://books.google.com/books?id=gW5BAAAAcAAJ&printsec=frontcover#v=onepage&q&f=false

There are literally thousands of others, in print, from Christians past to modern, especially Reformation, to Jewish commentators, to even Muslim polymaths that agree on the day-year principle. I have many more to cite, but this broad, summational, listing should at least give evidence that William Miller was not alone, nor independent of so many.

As a final for instance, that I have such quotations available and ready:

Going back even a century earlier we read of Akiba ben Joseph, A.D. 50-132, referred to in a modern work by a Jewish author that "from the letters of R. Akiba [we learn] that the world will come to an end in 6093 A.M." 5

Abba Hillel Silver, in a paperback edition of his work published in 1959, lists several Jewish commentators who recognized the year-day principle as applied to the 1290, 1335, and 2300 days of Daniel's prophecies.' - Day-for-a-Year Principle

Nahawendi, considered the 2,300 "evenings and mornings" of Daniel 8:14 as years ... 4.

"... 4. EXPOSITION CENTERS ON FOUR POWERS AND YEAR-DAY PRINCIPLE

Two primary phases in Jewish prophetic interpretation will be noted: (1) The recognition of the symbols of Romeas the fourth of the four world powers of prophecy; and (2) the application of the year-day principle to the time prophecies [188] of Daniel. Some stress only one or the other, but nearly half of the thirty expositors blend the time and symbol aspects, 12 as will be noted on the accompanying chronological table (on page 194), summarizing name, date, place, and interpretation. First, the standard ancient writings of the Jews will be noted, and then their leading scholars through the centuries. {1948 LEF, PFF2 187.2}

II. Talmud, Targum, and Midrash on the Four Kingdoms

1. TALMUD FIRST SUPPLEMENTS, THEN SUPERSEDES, WRITTEN LAW

This oral law was first exalted as a necessary supplement to the written law; then it was virtually substituted in its place. 13 The Babylonian Talmud, which fills 2,947 folios, is composed of legal disputes, stories, sermons, legends, Scripture comments, moral truths, observations, legal enactments, history, and rationalism. 14 It is a veritable encyclopedia of things Jewish, a vast compendium of Hebrew science and theology. Drawn from the promiscuous notebooks of students, as taken down from lectures by [189] noted rabbis in the schools, it has been called a "monument of human industry, human wisdom, and human folly." 15 {1948 LEF, PFF2 188.1}

It is still regarded as a sacred book by orthodox Jews. But one must search diligently for the gems hidden in the midst of the conglomerate mass of more than 2,500,000 words—the "sea of the Talmud"—the flotsam and jetsam of a thousand years. Thus it came to overshadow and supersede the Living Oracles (Sacred Scriptures), and turned its followers from the River of Life to broken cisterns. It is often so arbitrary or futile as to give radically false concepts of the sacred books. 16 {1948 LEF, PFF2 189.1}

2. ORAL TRADITIONS MULTIPLY LAW A THOUSANDFOLD

The Halachah, or Halaka (pi. Halachoth), meaning "rule," "law," or "decision," comprises the accepted decisions of the rabbis of the Talmud on disputed questions—a general term for Jewish oral or traditional law, which supplements and runs parallel to the written law (Scriptures), embracing minute precepts not found in the written law. Although written by men, it was supposed to be of inspired origin, and to serve as an adjunct to the fundamental code, the theory being that the oral law was handed down through a long line of the highest authorities. {1948 LEF, PFF2 189.2}

These additions multiplied the bulk of the law a thousandfold, as all Scripture was considered capable of infinite expansion. Like ever-widening, yet ever fainter circles on the broken surface of a lake, the ripples of indefinitely expanding legal ism spread long after all traces of the first waves had died away. They embraced foolish questions and conflicts between schools of thought—such as the disagreements between the schools of Hillel and Shammai, and whether an egg laid on the Sabbath or holiday might be eaten. Tradition was thrust between men and the Book. There was an almost limitless development of rules to meet every conceivable case. It was Scholasticism, or Dialecticism, applied to ritual. 17 {1948 LEF, PFF2 189.3}

The Haggadah (pi., Haggadoth), meaning "narrative," was [190] a free interpretation or application. It embraced the illustrative sayings—stories, legends, fables, aphorisms, proverbs, allegories, and folklore 18 —as distinguished from the Halachah, and was often in conflict therewith. It developed beginning with the days of Johanan ben Zakkai (1st century), when the Jews needed consolation after the destruction of the Temple and their dispersion. These together make up the Talmud. {1948 LEF, PFF2 189.4}

3. TALMUD MAKES ROME FOURTH IN PROPHETIC SERIES

The Talmud of this early period-which was completed by the fifth century—commonly speaks of the four empires of prophecy, beginning with Babylonia and ending with Rome 19 —which latter name was usually concealed under the term Edom. Thus, after the Persian bear and the

Grecian leopard, the fourth, designated as Edom, is explicitly explained to be "the kingdom of Rome the wicked." 20 Guttmann further discusses the Jewish use of the symbol of the wild boar, employed by the Romans themselves as the symbol of their nation. He then concludes: {1948 LEF, PFF2 190.1}

"The result was that it was as though it was said specifically with reference to the Romans." 21 {1948 LEF, PFF2 190.2}

Guttmann then turns from the common designation "Edom," as "the fourth kingdom, [191] the kingdom of Edom or Rome," to the Middle Age suspicion of the dominant Christian church in thinking that the Midrash and Talmud extended the application to ecclesiastical Rome. His statement is illuminating: 22 {1948 LEF, PFF2 190.3}

"One more word about the view which began to be spread abroad in the Christian church of the Middle Ages, i.e. that the designation 'Edom' which is found in the Midrash and Talmud, and similarly 'the fourth kingdom, the kingdom of Edom or Rome,' refers to Christianity. The censorship, too, acted in accordance with this view, and burned many literary treasures, and in many places where it did not decree destruction, it at least deleted the source texts by placing instead of 'Edom,' 'Rome,' 'the fourth kingdom,' or 'the wicked kingdom' other names which confused the subject matter. . . . The jealous ones of the [Christian] church suspected the Talmud for something which is not contained in it. In vain they thought that they would find their name on the ancient pages of the Law of Israel. And their error rolled upon them from two different reasons: from the first side, they thought (from Jerome on) that they were the inheritors of the dominion of the fourth kingdom, and thus necessarily it had as inescapable result that in their eyes all the ancient remainder of Judaism who mentioned the name of this kingdom were referring to them." 23 {1948 LEF, PFF2 191.1}

4. TALMUD ON WORLD'S END AT 6,000 YEARS

Many rabbisbelieved, on the basis of creation week, that the world would last six thousand years and be in chaos the seventh thousand years. 24 The Babylonian Talmud records the discussion of Rab Hanan and Rab Joseph, and concludes with these words: {1948 LEF, PFF2 191.2}

" 'The Holy One, blessed be He, will renew his world only after seven thousand years.' R. Abba the son of Raba said: The statement was after five thousand years. It has been taught; R. Nathan said: This verse pierces and descends to the very abyss: For the vision is yet for an appointed time, but at the end it shall speak, and not lie: though he tarry, wait for him; because it will surely come, it will not tarry. Not as our Masters, who interpreted the verse, until a time and times and the dividing of time." 25 {1948 LEF, PFF2 191.3}

5. THE TARGUMIM TEACH THE FOUR WORLD POWERS

The Targum (pi. Targumim) comprises the vernacular paraphrases of portions of the Old Testament into the Aramaic of Judea—together with oral tradition reaching back to the preChristian Roman period, used in the synagogues of Palestineand Babylonia. When Hebrew ceased to be spoken generally, it became necessary to explain the meaning of what was read from the Hebrew Scriptures. Only a minor part of the floating mass of oral Targumim produced has survived in written form, chiefly—(1) the Babylonian Targum Onkelos on the Pentateuch,

[192] (2) the Jerusalem Pseudo- Jonathan Tar gum on the Pentateuch, and (3) the Babylonian Tatgum Jonat Jian ben Uzziel on the prophets. No Targum has been found for Daniel. In the Targurnim a few passages bear on the four empires. For example, in the Jerusalem Targum of Pseudo-Jonathan: {1948 LEF, PFF2 191.4}

"Behold, the kingdom of Babylon shall not endure, and shall not exercise rulership over Israel; the kings of Media shall be killed, and the mighty men of the worshipers of the stars and constellations shall not prosper. The Romans shall be destroyed, and they shall not gather rakings from Jerusalem [i.e., they shall not profit from the destruction of Jerusalem.—Translator's note.] 26 {1948 LEF, PFF2 192.1}

"And I lifted up my eyes, and I saw, and behold, four kings. And I said to the angel who was speaking with me: What are these? And he said unto me: These are the kingdoms which scattered the men of Judah and Israel and the inhabitants of Jerusalem. . . . These are the kingdoms which scattered the men of Judah and did not permit them to walk upright, and these came to terrify them, to break the kingdom of the nations which lifted up weapons against the land of the house of Judah to exile it." 27 {1948 LEF, PFF2 192.2}

6. MIDRASH DECLARATIONS ON FOUR WORLD POWERS

The Midrash (pi., Midrashim), meaning "interpretation," "explanation," with the practical sense of "deeper exegesis," is a body of Scriptural exposition produced over many centuries following the Exile, embracing two leading principles: (1) That nothing in Scripture is indifferent or accidental, and (2) that all Scripture is capable of infinite interpretations. 28 This explains the strange textual basis selected to set forth the four world powers. The comment on Genesis 15:9, recording a discussion between Rabbis Eleazar and Johanan, is an example: {1948 LEF, PFF2 192.3}

"'Take Me a heifer of three years old.' This is Babylon, which caused three kings to stand, [i.e. which raised up three kings.—Translator's note.] Nebuchadnezzar, Evil-Merodach, and Belshazzar. And a she-goat of three years old. This is Media, which raised up three kings, Cyrus, Darius, and Artaxerxes [in Hebrew, Ahashverosh.—Trans.] And a ram of three years old. This is Greece. Rabbi Eleazar and Rabbi Johanan had a dispute. Rabbi [193] Eleazar said: The children of Greece subdued all the winds, but they did not subdue the east wind. Rabbi Johanan said to him: But it is written (Daniel 8), I saw the ram pushing westward, and northward, and southward; and no beasts could stand before him, neither was there any that could deliver out of his hand; but he did according to his will, and magnified himself. This is the opinion of Rabbi Eleazar, who did not say the east. And a turtle-dove, and a young pigeon. This is Edom." 29 {1948 LEF, PFF2 192.4}

Similarly in Genesis 15:12, Babylonia, Media, Greece, and Edom are thrice named by Rabbi Simon in connection with various symbols, and the fourth power is declared to be the "fourth beast, fearful and dreadful and exceedingly strong"— the comment closing with the expression, "the four kingdoms." 30 {1948 LEF, PFF2 193.1}

And finally, the Midrash on Leviticus 13:5 twice presents by name the same four powers-but under the strange symbols of the camel, rock-badger, hare, and swine-citing Rabbi Akiba 31 and his associates. Thus the four empires of prophecy permeate the Midrash. {1948 LEF, PFF2 193.2}

III. Expositors From Josephus (1st cent.) to Eliezer (9th cent.)

The survey of prophetic interpretation, in Volume I, began with the key expositions of the Jews before Christ, which in turn were carried over into the Christian Era. We now trace the Jewish expositors of the Christian, or Common, Era. {1948 LEF, PFF2 193.3}

1. JOSEPHUS CONCEALS VIEWS ON "BEASTS" AND "TIMES"

[1] 32 FLAVIUS JOSEPHUS (c. 37-c. 100 C.E.), although primarily a historian, indicates that he had a definite interpretation of both the "beasts" and "times" of Daniel. But these he deliberately withheld, in large part, from his readers 33 evidently from fear of difficulty with the Roman state, which he indicated was the fourth prophetic power. But the available interpretations of Jo- [195] sephus—whose life paralleled the ministry of the apostles—are presented in Volume I of Prophetic Faith and are therefore omitted here. {1948 LEF, PFF2 193.4}

2. JOHANAN DECLARES ROME THE FOURTH KINGDOM

[2] JOHANAN BEN ZAKKAI (1st cent. C.E.), of Palestine-some times called the "Upright Pillar"-was one of the greatest of the pupils of Hillel. The first president of the academy at Jabneh (near Joppa, only six miles from Jerusalem), he opposed rebellion against the Roman power, which Johanan recognized to be the fourth world power of the prophesied series of four. The Babylonian Talmud gives his interpretation of Daniel 7:23 thus: {1948 LEF, PFF2 195.1} "Because it is written (Daniel 7:23), 'It shall devour the whole earth, and shall tread it down, and break it in pieces.' Rabbi Johanan said, This is guilt-laden Rome, whose influence has gone out over all the world." 34 {1948 LEF, PFF2 195.2}

3. AKIBA RECOGNIZES YEAR-DAY PRINCIPLE AND FOUR EM PIRES

[3] AKIBA (AQIBA) BEN JOSEPH (c. 50-132), of Palestine, one of the most distinguished Jews of his time, was often called the father of rabbinical Judaism. 35 He systematized Rabbinism, and created a scheme of multiple interpretation that was perfected by Rabbi Judah Hanasi, who committed the oral law to written form in the Mishnah. 36 Akiba recognized both the year day principle and the four empires, and anticipated the world's end in 6093 A.M. (anno mundi, "year of the world," from creation). 37 {1948 LEF, PFF2 195.3}

This famous associate of the false messiah Bar Kochba, in the 132 to 135 C.E. revolt against Hadrian and the Romans, based his action on Messianic time expectation, and this in turn on the prophetic-time basis 38 —his faith in the expectation never wavering. He was taken prisoner and put to death by the Romans about 132 C.E. {1948 LEF, PFF2 195.4} [196]

Later the breakup of the Roman Empire in the fifth century and the imminence of the long-anticipated collapse led to a new hope of the appearance of the Messiah in Palestinian quarters. 39 But the Messiah's failure to appear dampened the ardor of interpretation for some time. As the Mohammedan period advanced, however, Messianic expectancy began to appear again in various anonymous writings. 40 {1948 LEF, PFF2 196.1}

4. NAHAWENDI APPLIES YEAR-DAY PRINCIPLE TO 1290 AND 2300 PERIODS

[4] BENJAMIN BEN MOSES NAHAWENDI (8th-9th centuries), the Karaite 41 with all that the name connotes— dated the 2300 year-days from the destruction of Shiloh (942 B.C.E.), and "from the time of the removal of the continual [sacrifice] ('olath hatamidy—and likewise with the 1290 year-days, from the destruction of the second temple (70 C.E.)— thereby arriving at 1358 C.E. as the Messianic year. 42 {1948 LEF, PFF2 196.2}

IV. Scriptarian Karaites Reject Rabbinical Traditions

Early in the eighth century a strong protest arose among the Jews in the region of Babylonia, over the throttling grip of traditionalism. This crystallized into the sect called the Karaites (or Caraites), 43 so called because they insisted upon following the wording of the Scripture text. They were also called Scriptarians and literalists, likewise "People of the Holy Writ," and "Followers of the Bible." The Karaites have been referred to as the "Protestants of Judaism." 44 Rejecting the Talmud, the oral law, and the traditions of the Rabbinites, they acknowledged only the authority of Scripture, and were determined to abide by the literal sense. 45 The impact of Islam upon Jewry undoubtedly had a stimulating influence. 46 {1948 LEF, PFF2 196.3}

1. ANAN'S REVOLT EXPANDS TO EMBRACE A THIRD OF JEWRY

ANAN BEN DAVID (c. 760), the founder of Karaism, 47 having attacked the oral law, and being excluded from the exilarchate of the Jewish community in Babylonia, went to Jerusalem to develop his own system undisturbed. His followers were at first called Ananites. Gathering strength and popularity, Karaism clashed seriously with the parent faith, shook off the yoke of traditionalism, proclaimed the right of private judgment, and maintained that the original Scripture is a full and sufficient guide. Anan gave up the system of rabbinical calendation, and made the intercalation of a leap month dependent upon the ripened barley, 48 according to Moses. By the ninth century, with its center in Jerusalem, it carried forward a strong missionary propaganda in other countries. 49 Its period of ascendancy, especially in Palestine and Egypt, was from the ninth to the twelfth centuries, with the flood tide in the tenth and eleventh. {1948 LEF, PFF2 197.1}

By the time of the Middle Ages, Karaism had become a powerful factor in Jewry, possessing many able scholars. In fact, it comprised about forty per cent of Jewry, 50 and effectively laid hold of printing, when it came into vogue. Caleb Afendopolo, a fifteenth-century Karaite leader, summarized the points wherein the Karaites differed from the Talmudists, or Rabbinites, thus: (1) In rejecting the oral law; (2) in rejecting traditional exegesis, while maintaining the "perspicuity" of Scripture; and (3) in denying all right to add to or diminish from the law. 51 They claimed, furthermore, the right of constant progress without justifiable charge of unfaithfulness to their earlier leaders. {1948 LEF, PFF2 197.2}

2. REJECT RABBINICAL CALENDAR; REINSTATE MOSAIC RECKONING

A fundamental part of Anan's reform was the [198] abandonment of the fixed rabbinical calendar as contrary to the Mosaic regulations, together with reinstatement of the original form of luni-solar calendation. With the Karaites, the new year could fall on any day of the week, the Passover and the Day of Atonement frequently differing from those of the Rabbinites. This rabbinical revision or change of Jewish time (the Karaites called it a definite perversion) began under Hillel II, back in the fourth century, 52 which departure resulted in a fixed, artificial

calendar tied to the vernal equinox, and thus the Rabbinites disregarded the Mosaic regulations and threw the appointed Jewish feasts usually one moon (month) too early. In the tenth century the conflict became intense, as the Palestinian school sought to break down the authority of the Babylonian school as regards the calendar. The leaders in this controversy were Ben Meir, head of the Karaite school in Palestine, and Saadia Gaon, head of the Babylonian rabbinical school. 53 {1948 LEF, PFF2 197.3}

3. BEN MEIR SEEKS TO WREST CALENDAR CONTROL FROM BABYLONIA

AARON BEN MEIR (9th-10th centuries) had denied the authority of the Babylonian academies to fix the festivals, and had won the confidence of many. He disputed the Babylonian method of calculation, but he "never ventured to propose a return to the method of lunar observation," as did "the Karaites, who had reverted in all respects to the ancient practice of determining the time of the new moon by observation, and the intercalation of the thirteenth month when required by the state of the crops." 54 He sought, in fact, to transfer the authority from rabbinical Babylonia back to Palestine, and to wrest the control of calendar calculation from the Rabbinites. Saadia ben Joseph, then in Babylonia, had far earlier defended the rabbinical calendation. His opinion came to be accepted, ending in a setback for Ben Meir, who was excommunicated by the exilic David ben Zakkai and the academies of Babylonia, with notification [199] sent out over the world. Saadia was rewarded by being made Gaon of the Sura academy, notwithstanding the contrary advice of Nahawendi. 55 {1948 LEF, PFF2 198.1}

The controversy continued, but in the end the Karaite protest lost its momentum, and the Babylonian system of regulation of the Jewish festival year became authority, before which the Holy Land had to bow. This setting and circumstance will assume major importance when we come later to study the prophetic exposition of 1843 and 1844. 56 {1948 LEF, PFF2 199.1}

V. "Golden Age" of Interpretation Opens With Saadia

1. ELIEZER-MESSIANIC KINGDOM FOLLOWS FOURTH EMPIRE

[5] The Pirke de Rabbi Eliezer (The Chapters of Rabbi Eliezer), an eight— or ninth—century Midrash (exposition —written after the rise of Mohammedanism, but incorporating much old material), 57 refers to "the four kingdoms, their dominion and their downfall. 58 The second power was declared to be Medo-Persia, signified by the ram of Daniel 8, the third being Greece, symbolized by the he-goat, and the fourth beast (Daniel 7:19) Edom 59 —which name is used for Rome, as the translator's footnote indicates: " 'Edom' is the usual term for the Roman Empire. MS.[Moses] Gasteri adds: 'This is the fourth Kingdom.' 60 {1948 LEF, PFF2 199.2}

Previously, the four kingdoms had been sketchily set forth from Daniel 2 — with the monarchs Nebuchadnezzar, Cyrus, and Alexander named. The stone kingdom is declared to be that of "King Messiah, who, in the future, will rule from one end of the world to the other"—citing Daniel 2:35, concerning the stone, which became a great mountain and "filled the whole earth." 61 {1948 LEF, PFF2 199.3}

2. SAADIA INTERPRETS BOTH SYMBOLS AND TIME PROPHECIES

[6] SAADIA BEN JOSEPH [al-Fayyumi] (882-942), Gaon of Sura, famous academy of Babylonia, is called the pioneer of "scientific Jewish exegesis." Opening the "Golden Age" of

prophetic interpretation, he built primarily on the literal sense, and rejected the naturalistic explanation of miracles. 62 He was a bitter opponent of the Karaites, especially of Solomon ben Jeroham. He believed in the authority and integrity of the Scriptures, but defended rabbinical Judaism, contending that there are two other sources beside the Scriptures—"understanding and tradition." He relied on Scripture, however, in order to fight Karaism with its own weapons. 63 He translated the Old Testament into Arabic. {1948 LEF, PFF2 200.1}

Saadia was perhaps the first among the Gaonim to formulate a comprehensive view upon the Messianic predictions, presented in his commentary on the book of Daniel, the Sefer Hagalui 64 and the eighth chapter of his Kitab al-Amanat kal-Ftikadat. He contends that both the 1290 days of Daniel 12 and the 1335 days -beginning forty-five days earlier—are to be reckoned as years, 65 but he did not fix a beginning for the periods. Similarly with the 2300—only these he divided by two, obtaining 1150. In the field of prophetic exegesis, Saadia says that the stone of Daniel 2 is the Messianic power. He writes thus of the kingdoms symbolized in Daniel 2: {1948 LEF, PFF2 200.2}

"And after thee [Babylon] shall arise another kingdom lower than thee, just as silver is inferior to gold, and this is the kingdom of Media. Lower means weaker. . . . Another, a third kingdom. Like brass. This is the kingdom of Greece, whose hardness is like brass and whose rulership is over the whole land of Israel. And the fourth kingdom, strong like iron. This is Gog." 66 {1948 LEF, PFF2 200.3}

The first three beasts of Daniel 7 are denominated by Saadia as Babylonia, Persia, and Greece. 67 The fourth beast he inter- [201] preted as "Gog and Magog," which will crush the land of Israel. And among the ten horns, or kings, arises a cruel king who will destroy the Temple, enticing to harlotry in the holy of holies for three and a half "times," which time, he declares, no one understands except God. It is for Israel to wait and hope for God's mercy on His people and city. 68 The ram and the he-goat are Medo-Persia and Greece, and the four horns Alexander's generals. 69 As to the seventy weeks of years, Saadia is explicit: {1948 LEF, PFF2 200.4}

"Seventy weeks are decreed upon thy people. We shall count and know how many years they are. Ten times seven, amounting to seventy; behold, these seventy weeks are 490 years. Subtract from them the seventy years of the Babylonian exile, from the time when Nebuchadnezzar destroyed the Temple until the second year of Darius, and there remain 420 years, which is the length of time that the second Temple existed, as if to say: Seventy weeks he decreed upon thy people and upon thy city Jerusalem thy holy city, which is going to be rebuilt. Behold thou hast learned: Including the Babylonian exile and including the existence of the second Temple, is a period of seventy weeks, which mean 490 years, seventy for the destruction and 420 for the building, ... in order to rebuild Jerusalem, hitherto there are seven weeks; seven weeks are forty-nine years since God announced to them the tidings to rebuild Jerusalem." 70 {1948 LEF, PFF2 201.1}

3. YEROHAM CALCULATES MESSIANIC YEAR WITH YEAR-DAYS.

[7] SOLOMON BEN JEROHAM (Yeroham) (10th century), Karaite contemporary and opponent of Saadia, in his explanation of Daniel, arrived at the date of 968 C.E. He based the 70 weeks on the third year of Cyrus as the starting point, and reckoned the duration of the second temple as sixty-two and a half year-weeks, with the destruction by the Romans in the midst of the last week. 71 Study and discussion of the prophecies appear about equally divided among

the opposing Karaites and Rabbinitesas to calculation. {1948 LEF, PFF2 201.2}

4. HAKOHEN HOLDS 2300 AND 1290 AS YEAR-DAYS

[8]SAHL BEN MAZLIAH HAKOHEN (10th century) of Jerusalem, like-wise]202] a Karaite, and one of Saadia's bitterest opponents, held views similar to those of Jephet Ibn Ali Halevi relative to the time periods of the 2300 and 1290 year-days, and wrote a commentary on Daniel. He reproved the Rabbinites and believed that the rejection of rabbinism would hasten the Messiah's coming. 72 He was also deeply interested in the calendrical issue. 73 {1948 LEF, PFF2 201.3} ...” **- The Prophetic Faith Of Our Fathers, Volume 2, Chapter Eight: Jewish Expositors Stress Rome And Year-Day Principle, I. Factors Influencing Jewish Interpretation Of Propehcy, 4. EXPOSITION CENTERS ON FOUR POWERS AND YEAR-DAY PRINCIPLE, by LeRoy Edwin Froom, 1948, pages 187.2 – 201.3 -** https://text.egwwritings.org/publication.php?pubtype=Book&bookCode=PFF2&lang=en&collection=15&section=all&pagenumber=187

"... 3. ACKNOWLEDGES YEAR-DAY PRINCIPLE BUT QUESTIONS PLACEMENT

On the larger time periods—the 1290, 1335, and 2300—Jephet is distressed by the futile attempts to pierce the "times" and "seasons," and the unjustified and disappointing calculations that had frequently been made by both Rabbinites and Karaites. He prays God to bring the great consummation "near in our day and yours; not to deny us or you abundant knowledge of His book, revelation of His secrets, and attachment to His faith." 24 Though protesting the rather general practice of calculating the periods extending to the Messiah, he bears witness to the general recognition of the year-day principle. Here is Jephet's rebuke: {1948 LEF, PFF2 208.4}

"The scholars who preceded Joseph ibn Bakhtawi explained the 2300, 1290, and 1335 as years; the Rabbanites, too, spoke of the end, and fancied that from the third year of Cyrus to the end would be 1335 years; the term is passed some years since, so that their opinion has been disproved, and that of their followers; similarly El-Fayyumi [Saadia] explained it years, and has been proved false; he had however some marvellous inventions with reference to the time and times. He was answered by Salmon ben [209] Jerucham; whom we need not in our turn answer, since his term is past and the end not arrived. Certain of the Karaites, too, made the 2300 years date from the Exodus from Egypt; that term too is past years ago, and their prophecy not come true. Salmon ben Jerucham, in his Commentary on Ps. Ixxiv. 9, denied that it was possible to ascertain the end; but on Ps. cii. 14 he offered a date which is passed and falsified. He agreed with many others in interpreting the 2300 and 1290 as days, but differed about the interpretation of the time of the removal of the continual, which, he thought, meant the destruction of the Second Temple. Benjamin Nahawendi agreed with him in the latter point, but differed from him about the days being days and not years. Benjamin took a separate view in believing that they were years. Salmon ben Jerucham referred the 1290 to the three and a half spoken of in chap. x. 27 ('for the half of the week he shall cause the sacrifice and the oblation to cease'). {1948 LEF, PFF2 208.5}

"Each of the commentators has taken a different line, and all have gone wrong in making the days years. Benjamin Nahawendi, indeed, made the 2300 date from the destruction of Shiloh, and from the time of the removal of the continual from the destruction of the Second Temple; this leaves still some 400 years; but this is a delusion." 25 {1948 LEF, PFF2 209.1}

He speaks of one commentator who attempts to apply the three and a half times to the three periods of 2300, 1290, and 1335, but shows its improbability. He closes his commentary by asking God to "pardon any slips or errors." Then "the Almighty Himself has said that the words are shut up and sealed till the time of the end. At that time it shall be revealed by the hand of the wise; the wise shall understand. God Almighty, in His mercy and loving kindness, bring near their realisation." 26 {1948 LEF, PFF2 209.2} ..." **- The Prophetic Faith Of Our Fathers, Volume 2, Chapter Nine: Persecution Accentuates Medieval Jewish Exposition, II. Jephet ibn Ali Represents Iron and Clay as Romans-Arabs 3. Acknowledges Year-Day Principle But Questions Placement, by LeRoy Edwin Froom, 1948, pages 208.4 - 209.2 -** https://text.egwwritings.org/publication.php?pubtype=Book&bookCode=PFF2&lang=en&collection=15&section=all&pagenumber=208

Seventh-day Adventist Research Committee Final Reports (1938):

RESEARCH COMMITTEE FINAL REPORT

On November 7, 1938, the General Conference of Seventh-day Adventists appointed a Research Committee to investigate discrepancies in calendation principles that could affect the church's understanding of the prophetic timelines of Daniel.

Chair:	Elder L. E. Froom
Secretary:	Dr. Lynn Harper Wood
Members:	Dr. M. L. Andreasen
	Professor M. E. Kern
	Professor W. Homer Teesdale
	Professor Albert W. Werline
	Elder F. C. Gilbert
	Miss Grace Amadon

The Research Committee presented its findings in the General Conference Chapel on Sunday, July, 9, 1939. The scope of the meeting can be seen in this letter, dated June 29, 1945, written by Elder J. H. Wierts who was also in attendance: "At this meeting were present all the General Conference members available, all the Union Presidents in the U.S., many Bible teachers, many Ministers and many others. The reading of the R.C.'s [Research Committee's] Report started at 9:30 A.M. and the meeting ended about 10:00 P.M."

The *Final Report of Committee* is taken from the Grace Amadon Collection (Collection 154) at Andrews University, in Berrien Springs, Michigan (Parts II, IV and V) and the Archives and Statistics Department of the General Conference of Seventh-day Adventists (Parts I, III and VI, as well as "Letter of Conveyance" and "Jewish Feast Cycle.")

Final Report of Committee on Historical Basis, Involvements, and Validity of the October 22, 1844, Position

Letter of Conveyance - https://archive.org/download/sda-letter-of-conveyance-457-bc-ad-31-october-22-1844/SDA%20-%20Letter%20of%20Conveyance%20-%20457%20BC%20-%20AD%2031%20%26%20October%2022%2C%201844.PDF

Report Part I - https://archive.org/download/sda-rc-report-part-i-457-bc-ad-31-october-22-1844/SDA%20-%20RC%20Report%20Part%20I%20-%20457%20BC%20-%20AD%2031%20%26%20October%2022%2C%201844.PDF

Report Part II - https://archive.org/download/sda-rc-report-part-ii-457-bc-ad-31-october-22-1844/SDA%20-%20RC%20Report%20Part%20II%20-%20457%20BC%20-%20AD%2031%20%26%20October%2022%2C%201844.PDF

Report Part III - https://archive.org/download/sda-rc-report-part-iii-457-bc-ad-31-october-22-1844/SDA%20-%20RC%20Report%20Part%20III%20-%20457%20BC%20-%20AD%2031%20%26%20October%2022%2C%201844.PDF

Report Part IV - https://archive.org/download/sda-rc-report-part-iv-457-bc-ad-31-october-22-1844/SDA%20-%20RC%20Report%20Part%20IV%20-%20457%20BC%20-%20AD%2031%20%26%20October%2022%2C%201844.PDF

Report Part V - https://archive.org/download/sda-rc-report-part-v-457-bc-ad-31-october-22-1844/SDA%20-%20RC%20Report%20Part%20V%20-%20457%20BC%20-%20AD%2031%20%26%20October%2022%2C%201844.PDF

Report Part VI - https://archive.org/download/sda-rc-report-part-vi-457-bc-ad-31-october-22-1844/SDA%20-%20RC%20Report%20Part%20VI%20-%20457%20BC%20-%20AD%2031%20%26%20October%2022%2C%201844.PDF

The Courageous Act Of The Millerites On Jewish Calendar Problem - https://archive.org/download/sda-courageous-action-of-millerites-on-jewish-calendar-problem/SDA%20-%20Courageous%20action%20of%20Millerites%20on%20Jewish%20Calendar%20problem.pdf

The 1844 Millerite Time Problem - https://archive.org/download/sda-the-1844-millerite-time-problem/SDA%20-%20The%201844%20Millerite%20Time%20Problem.PDF

> "The Millerites were clear . . . that the first day of the new month always followed the moon's first appearance, and did not precede it." **- Grace Amadon**
>
> “What wisdom . . . the Lord gave those earnest God-fearing and sincere believers . . . to proclaim to the world that they were following the calendar adopted by the Karaite Jews, – those Jews who profess to follow the Scripture rather than following the calendar adopted by the rabbinical orthodox Jews who were following a calendar which they admit is inaccurate in its mode of reckoning." **- F. C. Gilbert**
>
> “There were many in 1844 who made merry over a lunar reckoning that was not based upon the modern Jewish calendar. The answer was returned: 'Every scholar knows that we are correct as to the [original] Karaite seventh month.' The Millerites were well aware of the rabbinical seventh month in September in 1844, and the circumstance was often mentioned in their papers. At the same time they were emphatic in their challenge that they dissented from the modern Jewish calendar because it did not agree with the laws of Moses." **- Grace Amadon**

Other mentions by commentators:

"Karaite" (29 hits; Adventist Pioneer Library) - https://text.egwwritings.org/search.php?lang=en&collection=15&section=all&QUERY=karaite&hitLength=paragraph&hitsOnPage=20&sortBy=perbook

"Karaites" (16 hits; Adventist Pioneer Library) - https://text.egwwritings.org/search.php?lang=en&collection=15&section=all&QUERY=karaites&Search=Search&hitLength=paragraph&hitsOnPage=20&sortBy=perbook

"Karaism" (4 hits; Adventist Pioneer Library) - https://text.egwwritings.org/search.php?lang=en&collection=15&section=all&QUERY=Karaism&Search=Search&hitLength=paragraph&hitsOnPage=20&sortBy=perbook

"Caraite" (21 hits; Adventist Pioneer Library) - https://text.egwwritings.org/search.php?lang=en&collection=15&section=all&QUERY=caraite&Search=Search&hitLength=paragraph&hitsOnPage=20&sortBy=perbook

"Caraites" (34 hits; Adventist Pioneer Library) - https://text.egwwritings.org/search.php?lang=en&collection=15&section=all&QUERY=caraites&Search=Search&hitLength=paragraph&hitsOnPage=20&sortBy=perbook

"... (after **Yefet the Karaite**) ..." **- Cambridge Bible Commentary on Hosea 1:8-9**

"... a **Karaite Jew** ..." **- Adam Clarke's Commentary on Exodus 23:19**

"... or **Karaite** ..." **- Adam Clarke's Commentary on Matthew 22:35**

"... or **karaite** ..." **- Adam Clarke's Commentary on Matthew 22:46**

"... The Pharisees, lawyers, scribes, or **Karaites** ..." **- Adam Clarke's Commentary on Matthew 22:36**

"... The **lawyers or karaites** nonplussed, ..." **- Adam Clarke's Commentary on Matthew 22:46**

"... as **the Karaites** ..." **- Adam Clarke's Commentary on Matthew 22:46**

"... Maimonides and Abarbinel both suppose it was an idolatrous rite, but are not able to produce an instance of it out of any writer of theirs or others: but Dr. Cudworth has produced a passage out of a **Karaite author (i) (i) Apud Gregory's Notes & Observ. c. 19. p. 97, 98**. ..." **- John Gill's Commentary on Exodus 23:19**

"... The **Karaite Jews** ..." - **John Gill's Commentary on Daniel 11:31**

"... So **the Karaite Jews** (l) say, ... (l) R. Eliahu Addaret, c. 3. apud Trigland de sect. **Karaeorum**, c. 10. p. 166. Vid. Tzeror Hammor, fol. 146. 4. ..." **- John Gill's Commentary on Matthew 7:12**

"... A like manner of speech is used by **the Karaite Jews (p)** ... **(p) Chilluk M. S. apud Trigland. de sect. Karaeorum, c. 9. p. 147**. ..." **- John Gill's Commentary on Matthew 24:22**

"... the Karaite Jews give for circumcision on the sabbath day: for (s). ... (s) R. Eliaha in Adderet apud Trigland. de Sect. Karaeorum, c. 9. p. 134. ..."**- John Gill's Commentary on John 7:22**

"... or Karaites understand it, according to Aben Ezra ..." **- John Gill's Commentary on Leviticus 11:26**

"... as Aben Ezra also observes, by whom he means the Karaites ..." **- John Gill's Commentary on Leviticus 18:11**

"... (or, as in the Talmud (r), the way of the Karaites) ... (r) T. Bab. Megilla, fol. 24. 2. ..." **- John Gill's Commentary on 1 Corinthians 5:12**

"... (Note: The Karaite Jerocham (about 950 a.d.) says מגלות (rolls) instead of ספרים.) ...

(Note: The Karaite Jefeth ben Eli calls them אשרי ספר, כאיל ס etc.) ... " **- Keil & Delitzsch Commentary on Psalms**

"... (in the Karaite Ben-Jerucham) ..." **- Keil & Delitzsch Commentary on Psalms 102:3-5**

"... the Karaite lexicographer Abraham ben David writes חלמבוס] ..." **- Keil & Delitzsch Commentary on Psalms 114:5-8**

"... in the book of Daniel, on which Ahron b. Joseph the Karaite remarks ..." **- Keil & Delitzsch Commentary on Ecclesiastes 2:8**

"... the Karaite Jefeth ..." **- Keil & Delitzsch Commentary on Song Of Solomon 1:5**

"... in the Karaite Heb. ..." **- Keil & Delitzsch Commentary on Song Of Solomon 3:9-10**

"... איתיאל is rendered by Jefet and other Karaites, “there is a God” ..." **- Keil & Delitzsch Commentary on Proverbs 30:1**

"... assigned by Dr. Cudworth, from a manuscript comment of a Karaite Jew ..." **- A Treasury Of Scripture Knowledge Cross Reference Commentary on Exodus 23:19**

"... to which a Karaite Jew, quoted by Cudworth (Speaker's Commentary) ..." **- Fausset Dictionary on Food (E-Sword)**

"... Of the 581 manuscripts collated by Kennicott, 102 have the whole Old Testament. Pinner found at Odessa manuscripts (presented by a Karaite of Eupatoria in 1839 to the Odessa Hist. and Antiq. Society), one of which, brought from Derbend in Daghestan, appears from the subscription older than A.D. 580. ..." **- Fausset Dictionary on Old Testament (E-Sword)**

"... 9. The earliest MSS.—Among the earliest Hebrew Biblical MSS are the Prophetarum posteriorum codex Babylonicus Petropolitanus, dated A.D. 916; a codex of the Former and

Latter Prophets now in **the Karaite synagogue at Cairo**, and written, if correctly dated, in A.D. 895; a codex of the entire Bible, written by Samuel ben Jacob, now at St. Petersburg, and written, if the dating be genuine, in A.D. 1009. ..." **- Hastings Dictionary on Text, Versions, And Languages Of OT**

"... **The Karaite Jews** ..." **- Hastings Dictionary on Writing**

"... 5. **Karaites** ..." **- ISBE on Commentaries, Hebrew, section Table Of Contents**

"... **The Karaites** ..." **- ISBE on Pentecost**

"... **the Karaite Jews** ..." - **Sketches of Jewish Social Life, by Alfred Edersheim -** https://books.google.as/books?id=jAdPALp6w_YC&printsec=frontcover#v=onepage&q&f=false

"... **Karaite** …" **(throughout) – The Temple – It's Ministry And Services, by Alfred Edersheim -** https://books.google.as/books?id=Bl7WB_j8SfYC&printsec=frontcover#v=onepage&q&f=false

Additional Resources:

As noted by LeRoy Edwin Froom in Prophetic Faith Of Our Fathers (various Volumes):

Poznanski, Samuel. "Karaite Literary Opponents of Saadia Gaon," Jewish Quar-terly Review, vol. 10, pp. 22-41. See p. 797.

Poznanski, Samuel. "The Anti-Karaite Writings of Saadiah Gaon," The Jewish Quarterly Review, January, 1898 (vol. 10, no. [2]), pp. 238-276. See p. 198.

Cahn, Zvi. The Rise of the Karaite Sect. New York: M. Tausner Publishing Co., 1937. See p. 197

"The Seventh Month," MC, Sept. 12, 1844, p. 75; Peavey, "Bridegroom," p. 103, Storrs, "'Go Ye Out To Meet Him,'" Bible Examiner, Sept. 24, 1844, p. [1]; Editorial, "Bridegroom," p. 79; Editorial, "Types," pp. 116, 117; Miller, "Bro. Miller's Letter on the Seventh Month," MC, Oct. 12, 1844, p. 122; Hale, "Whiting," pp. 82, 83, Editorial, "Address to the Public," AH, Nov. 13, 1844, pp. 109, 110. The Feast of Tabernacles, which began on the 15th day of the 7th month (Lev. 23:34, 43), Snow interpreted as "a type of the marriage supper of the Lamb; which will be celebrated in the New Jerusalem, the tabernacle of God which is to be with men" (TMC, p. [4]).

Wikipedia:

Karaites (Judaism) - https://en.wikipedia.org/wiki/Karaite_Judaism

Encyclopedia:

Karaites - https://www.encyclopedia.com/philosophy-and-religion/judaism/judaism/karaites

Day Of Atonement - https://www.encyclopedia.com/philosophy-and-religion/judaism/judaism/day-atonement

Jewish Encyclopedia:

Day Of Atonement - http://www.jewishencyclopedia.com/articles/15117-yom-kippur